



NEW-JERUSALEM MAGAZINE.

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"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

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MASSACHUSETTS NEW-CHURCH UNION,

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THE
NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. I.

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THE NEW CHURCH IN SCHOOLS.

WHAT constitutes a distinctively New-Church education, as relating to the ordinary school and college instruction, is a question which, perhaps, still awaits its final and satisfactory solution. We may be assured that this solution will be found in the application of principles which the Church alone can give us, and preëminently in that of the doctrine of the discrete degrees of all order and growth, namely, the doctrine of End, Cause, and Effect.

It is not unlikely that many of us have fallen into error more or less grave, in our attempts to define New-Church education and carry it into effect in our so-called New-Church schools, chiefly because we have ignored the above-named principle. We have literally jumped at conclusions. We have treated the matter of education and teaching as if it were capable of but one degree, plane, or level, with neither inner nor outer, prior nor posterior, higher nor lower. We have cut the Gordian knot, as we have rather presumptuously thought, with one stroke; but that stroke has, it is to be feared, been rather a stroke of words in air than of effective work and practical result. Not that our talk has been thrown away, but that the good we have done has often been effected more in spite of our theories than as the result of them.

It doubtless seemed at first a simple matter to establish a

New-Church school. The essential conditions first occurring to the mind, seemed to be but three, and these such as were easily attainable. They were I. New-Church teachers; II. New-Church pupils or students; III. New-Church teaching.

A project so simple in its requirements has, probably, in more than one effort, resulted in reducing these three essentials to something simpler still, namely the elimination of anything that could be honestly called either New-Church teaching, or New-Church teachers, or New-Church pupils; and substituting for all these the mere name—the “New-Church School.”

A little reflection, or, in the absence of that, a little practical experience, will have been all that was necessary to show that the providing of either one of these features—the New-Church teachers, the New-Church pupils, or the New-Church teaching—is not so simple a thing as at first appeared.

As regards the first, a man may be a New-Churchman in name or by society, family or social connection, and yet—not to speak of his religious character at all—be in mental habit and disposition totally foreign, and even averse, to New-Church truth and New-Church thought. Such men or women will carry with them a sphere that repels others from the Church, even without their intending or willing. The effect of their teaching or intercourse will be to put the minds of their pupils constantly on the defensive in their relation to the Church and its spiritual truths. This results from their own habit of looking upon the Church as something outside of, or accidentally hitched on to, their own mental vehicle, and operating somewhat as a check or drag on their own mental freedom and progress, rather than as being the very power which turns the wheels and keeps the vehicle in motion.

Again, many excellent, intelligent, and earnest New-Churchmen are not born to be teachers, and cannot make themselves what their Maker never designed them to be. None find out so soon the difference between the real, born teacher and the artificial make-up of one, as do the pupils themselves. The fact that a man is an accomplished, intelligent, and sincere New-Churchman, does not make him a fit teacher for a New-

Church school. He must have the teaching gift, and he must have the peculiar New-Church teaching gift. And this only shows the more plainly how complicated a matter is this once seemingly so simple one—the New-Church School. But of this further on.

Granted for the time being that we have the New-Church teacher, what of the next requirement, the New-Church pupils or students?

The question may arise whether this be indeed an essential condition.

I think on the ground of the influence of association, the harmony of motive and aim, and the need of a state of receptivity in those who are taught,—it will seem indispensable that the prevailing attendance shall be of those nominally, at least, belonging to the Church, and thus legitimately under its immediate instruction. This condition will not exclude others; it will only exclude such as conscientiously or otherwise feel themselves in direct and constant opposition to the substance and spirit of the instruction given. If the pupils be wholly unreceptive, or in a negative or suspicious, repelling attitude, the New-Church teaching will be a thing out of the question. The name and the walls of the school may stand, but it will have no soul, no life within. This inner life demands not only earnest, living New-Church instruction, but ready, affectionate, and happy reception in at least a remnant of those who are taught. But granting that we have a school or college full of New-Church youth, so called,—that is, of young people outwardly attached to the Church,—how far do these as such fulfil the requirement?

They would fully do so if this title of “New-Church youth”—this circumstance of outward Church connection—were really an invariable indication either of predisposition for the moral and spiritual instruction of the New Church, or of a positive and wholesome religious training already received. In the present state of the New Church, viewed in its religious aspects, the children of nominal New-Church parents are quite as apt to be distinguished for their irreverence of demeanor, their lack of obedience, of deference to the opinion

of their elders, and a negative attitude toward religious instruction and religious duties, as by opposite traits. This is owing, doubtless, largely to two causes: one, that their parents, on severing their connections, actual or hereditary, with the Old Church, have never come into any regular association with the New, living an isolated religious life, and leaving too often their children to a life of almost utter irreligion, without any systematic training, either in habits of piety or in spiritual instruction; the other, that, from an entire misconception on the parents' part of the Church's doctrine of freedom, the children have never learned the habit of obedience, and thus have no basis formed in their character for either moral or spiritual training. The presence of such characters in a school, impudent in manner, defiant of authority, and irreverent toward all sacred things, and yet known to others as "New-Church children,"—and all teachers in New-Church schools will have to make the sad admission that such cases are possible,—will have a detrimental influence far exceeding that of those pupils who come from professedly irreligious or religiously indifferent parents. In order for the power of the Church to be felt for good in the school, there must at least be a prevailing sentiment of loyalty to her authority, and of humble, affectionate receptivity toward her teachings. Where this much is implied, and more is not necessary, in the title "New-Church Children," then a very important element in the success of the school is secured in the pupils themselves of such a character.

Finally, given the "New-Church teacher" and the "New-Church children," or students, the remaining requisite is that of "New-Church teaching."

It has too often been taken for granted that the third of these requirements will follow of itself, on the supplying of the other two. This is itself a mistake, for it is quite possible, as we have remarked above, that many may be excellent New-Churchmen who never can be teachers; and it is equally possible for New-Churchmen to be employed as teachers of New-Church youth, without their imparting any essentially or distinctively New-Church teaching. As remarked above,

the quality of the teaching will depend not on their private character or religious belief merely, but on their possessing the gift of teaching, and upon the quality of this gift. Another mistake has been in understanding the term "New-Church teaching" to apply exclusively to the things taught, in however outward or mechanical a manner, and that the use of a distinct order of New-Church text-books, or at least the teaching of New-Church doctrines, so far as religious instruction is concerned, would sufficiently characterize the education given as that of the New Church.

It will be seen that after all the question of New-Church education reduces itself to this simple one: "What is New-Church teaching?" For while the above-named conditions may be conceived of as existing without this last, the realization of this will certainly embody both of the other two. If the mistake has been hitherto in one of the two extremes, either in making a "New-Church education" depend on the subjective qualities of teacher or pupils, on the one hand, and thus calling all teaching "New-Church" which is given and received in "New-Church spirit"; or, on the other, looking for its fulfilment in the objective conditions of nominal New-Church schools, with nominal New-Church teachers, nominal New-Church pupils, and distinctive New-Church text-books and religious doctrines, we may safely hope to succeed better by combining both these conditions, by having teachers who are New-Churchmen at heart,—that is, teachers who not only love the truths of the Church, but who love to teach them,—and also by seeing that the outward conditions and provisions are such, in the character of the pupils attending, and in the text-books and other appliances used, that the distinctive principles of New-Church truth may be freely and fully imparted.

We shall still have failed, however, to answer the question, "What is New-Church teaching, or what is the true place and *modus operandi* of the Church in education?" if we stop here; for we have dwelt upon the conditions requisite to such teaching, rather than on the teaching itself, and we must therefore come back to the principle laid down at the outset,

that, for the true method of education, we must go to the Church itself for instruction, and especially to that simple, true, comprehensive law of all order and of all true growth, the doctrine of discrete degrees, or the law of End, Cause, and Effect.

The question, What is New-Church teaching? is practically identical with the one, What is a New-Church text-book? The answer to either of these must involve the consideration of these three things: What is its *end*? what is its *cause*? what is its *effect*? A New-Church truth is one whose effect is use, whose cause is wisdom, whose end is love. Such will be true of a New-Church text-book, or of any and every fact therein; such will be true of any education that is distinctively New-Church. We shall never be able to distinguish New-Church truths or "New-Church science," so called, so long as we merely look at the outermost or lower degree in them, having no regard to the inner or higher degrees; and so the quality of education, whether it be New-Church or not, cannot be determined by any mere outside conditions or designations. Shall we go through all the sciences, mathematics, logic, physics, and label certain truths "New-Church" which we find specifically endorsed in the writings of the Church, and exclude all others? Shall we search the writings of the Church for the elements of natural and exact science, and make anew our arithmetics and geometry? Provided we could do this, would we be really any nearer the attainment of real, genuine New-Church teaching? What, then, shall be the criterion? What shall draw the line between the admissible and the inadmissible data in natural science as taught in New-Church schools? Must not this be determined by the principle of *use*? The use not determined on any mere material or external ground of judgment, but by the higher law of intelligence, or of the *cause* which itself offers a means for the inmost *end*, that of a perfect love, or the essential good?

In the application of this principle, many artificial and cumbersome distinctions as now in vogue will be abolished. Above all, the meaningless distinction between "scientific"

and "classical" studies as now drawn, will be happily done away with. In the new nomenclature of the New Church, "scientifics" embrace all learning of facts as such; that is, all learning of them as effects distinguished from—that is, *discrete* from—cause, or as knowledge communicated from without and received into the memory, to be the store of materials which shall serve for the intelligence of causes and for the perception of ends.—See A. C., n. 6044.

The relation of "scientifics" to the spiritual truth of the Church, and the mode by which the latter may be implanted in the former, is shown in the exposition of the spiritual sense of the history of Joseph in Egypt, as given in the "Arcana Coelestia," nos. 6026–6052. The following extracts are directly applicable to the subject in hand:—

"Spiritual light, in the understanding of man, is like natural light in his external sight; as, for example, that the eye may see it is necessary that there be light to illuminate, and then the eye, in the light, sees all things which are around and beyond it. So also the intellectual mind, which is man's internal eye, to the intent that it may see, must needs have the light of heaven, which is from the Lord, to illuminate; and when the eye is illuminated by that light, it sees the things which are round about beyond itself; but the objects which it sees are spiritual, namely, scientifics and truths. But when this light does not illuminate, the intellectual mind, or the internal eye of man, like the external or bodily eye, is in darkness, and sees nothing; that is, nothing of truth from scientifics, and nothing of good from truths. The light which illuminates the intellectual mind is truly light, and such light as exceeds a thousand times the midday light of the world, which I testify because I have seen it. By virtue of that light all the angels in the heavens see surrounding objects out of themselves, and also by virtue of the same light they see and perceive the truths which are of faith, and their quality."—A. C., n. 6032.

"All things, collectively and individually, have relation to an end, and respect it; and those things which do not respect an end, cannot subsist; for the Lord has not created anything but for the sake of an end, insomuch that it may be said, that the end is the all in all of things created: and things created are in such an order, that as the end, from the first, through the middle, has

respect to the last, so the end in the last has respect to the end in the first; hence comes the connection of things. The end itself, in its first origin, is nothing but the Divine good of the Divine love; thus it is the Lord himself; whence also in the Word it is called the First and the Last—the Alpha and the Omega.

“This being the case, *it is necessary* that all and everything of the life of man should have relation to an end, and respect it. He who has any power of rationality may see that the scientifics belonging to man should have respect to truths as their end, and that truths should have respect to goods, and that goods should have respect to the Lord, as the last and first end, as the last end when from truths, and as the first end when from good. Such is the case with the truths of the Church, in that they lead to good.”
—A. C., n. 6044.

Scientific facts are not so much truths, as receptacles or vessels into which truths may flow; inasmuch as the same scientific facts may be employed by different minds in exactly opposite purposes,—the one to confirm a spiritual truth, the other to destroy it. All scientifics are New-Church scientifics, which serve as a basis for the intelligence of causes, or as receptacles of spiritual truth.

“The conjunction of the internal or spiritual man with the natural or external, cannot be effected at all unless truths be insinuated into scientifics; for scientifics, with the delights of the natural affections, constitute the external or natural man, wherefore, unless conjunction be effected with scientifics, it cannot take place at all: and yet that man may be regenerated, his internal and external must be conjoined; for unless they are conjoined, all good flowing in from the Lord through the internal man into the external or natural, is either perverted, or suffocated, or rejected; and in this case the internal principle is also closed. The manner in which that conjunction is effected, is by the insertion of truths into scientifics.”—A. C., n. 6052.

But scientifics are not facts or knowledges confined to the study of matter, or nature; all knowledges of effects or of uses as such, are scientifics.

“To think from ends, is a property of wisdom; to think from causes, of intelligence; to think from effects, of science.”—D. L. W., n. 202.

In the New Church, science embraces as truly a knowledge of the languages, whether ancient or modern, and a knowledge of the laws of thought, yea, a knowledge of the Ten Commandments, a knowledge of Correspondences, and a knowledge of the letter of the Word, as it does mathematics, or physics, or astronomy, or natural history. All these things, regarded simply as things to be learned, as these materials to be acquired, are equally scientific; and the degree of the mind to which they all belong, is the natural. As so learned, they all equally belong to the plane of effects, as distinguished from both cause and end.

But as belonging to the plane of effect, they equally belong to the plane of use; that is, they are immediately applicable to the accomplishment of uses; for as the end is of love and the cause is of wisdom, so is the effect of use. The discrimination between the sciences to be taught, and also between the particulars of any science, or the methods of any science, to be adopted or to be included in New-Church schools, will be made according to a judgment of the use which will be served by the science, or the special scientific fact or scientific method, in question.

All things may be taught, and all methods employed in teaching, which shall subserve a genuine use. But the uses are various. Some are for the body, some for the mind, some for the soul, or spiritual life. There are social uses, civil uses, religious uses, uses to one's body or to one's family in maintaining physical life, uses to the State in maintaining moral life, uses to the Church in maintaining spiritual life. In the actual work or process of education, also, the uses of the scientifics are various. There are uses, for example, in training the physical or sensuous faculties, in cultivating the powers of observation, comparison, and correct representation, by drawing or otherwise, of exact expression or communication of ideas and of knowledge; there are uses of an immediately

practical kind in mechanical industries, in the commercial arts, in trade and political economy. Another kind of uses, in education itself as well as for the life in the world, are those which cultivate the reasoning powers, which teach how to think logically, to classify correctly, to draw conclusions from facts, or to detect general laws in a myriad of particulars. The science of language and that of mathematics are particularly adapted to this use, — mathematics as embodying and making objective the pure laws of thought and of definition in their universal and symbolic form; the languages as embodying all the possible plays of the intellect exhibited in clearly-defined and distinguishable figures. The excellence of the classic over modern languages will be no arbitrary assumption when it is recognized that the classics, by virtue of their comparatively perfect system of inflections, actually figure forth before the very eye of the student the nature of ideas and their relations as no modern language can do; that they thus paint on the eye's retina great fundamental facts of the mind's operations in the mental world as grand and as eternal as those of the movements of the planets in the material heavens. The laws governing the construction of a sentence are as essential and as fundamental as those governing the revolution of the earth in its orbit. Without the one, there would be no nature; without the other, there would be neither thought of nature in the mind of man nor the ability to communicate this thought to others.

Thus the so-called "practical uses," or still better designated "bread-and-butter" uses of the study of the classics, — those, namely, looking to some immediate means of making a living by means of a knowledge of Greek and Latin, — are hardly discernable by the side of a vastly more important use in pure mental discipline, fitting the student for the useful employment, not of his hands so much as of his mind, whether in any kind of scientific research, or in the direction of public affairs, or large, common interests. At the same time, it must be remembered that, while the classical instructor is as purely scientific in his teaching of facts of mind and of language as is the chemist or the materialist in teaching facts of the

objective world, so the teacher of natural science in the New-Church school will be equally averse with the classicist to have any of the facts of nature regarded as mere dead material of knowledge, — mere dust atoms, exemplifying no law of intelligence, and embodying and ultimating no end of supreme good or love. The scientist becomes a true classicist, so far as these terms have any substantially distinctive meaning, when he traces the order, the *classis*, the law, of mind in the phenomena of matter or of nature.

The question, How can I teach New-Church truth on the plane of the ordinary common-school or collegiate instruction? is capable of a much more direct and easy solution — to a genuine New-Church teacher, be it always understood — than has hitherto been supposed by some. The classical teacher, the teacher of chemistry or biology, the teacher of history or of rhetoric, no more than the teacher of logic or of mathematics, will feel compelled to go a hunting for some distinctively “New-Church” scientific, — meaning some particular stray allusion to his respective branch of study found in the New-Church writings, — in order to lug this in, in his class-room instruction, to put, so to speak, the New-Church label on his teaching. On the contrary, he will not handle a text-book, from whatever source, but what, if he be a true New-Church teacher, he will turn every fact it teaches into a genuine New-Church scientific by making it subservient to some use, either natural, rational, or spiritual; and facts, or presumptions offered as facts, which do not so subserve, that is, those which are of pernicious natural influence, those which obscure and cripple the rational power, and those which shut out the light of heaven, wherein alone the rational faculty can retain its healthy activity and clear vision, and which therefore tend to the denial of God and of the Word, these he will rigidly exclude as having no use in a true system of education.

“The scientific which confirms good, is that to which the perverted scientific is opposite. Perverted scientifics are those which destroy the truth of faith and the good of charity, and also invert order.”—A. C., n. 6052.

By this it is not meant that facts, whether of natural or spiritual truth, shall not be introduced by the teacher out of the writings of the New Church whenever occasion demands, but, so introduced, they become mere scientifics, like other things, and even these become living truth only when made to serve the rational, and through this the spiritual, plane of the learner's mind. The classical teacher is teaching New-Church classics, not in selecting such portions of the classic writers as may seem to embody more directly some truth of New-Church philosophy or theology, but in making every sentence of Latin and Greek read, whether of pure or of ignoble thought, tell for the better mental ability or better moral judgment of the pupil. The mathematical teacher may seek in vain in the Writings for any new rule in arithmetic; and yet, if his mind is well informed in the Church's doctrine, he will find abundant opportunities for turning the strict, unyielding logic of the figures into beautiful elucidations or confirmations of principles of spiritual truth: he will at least be able to direct the mind of his pupil from the study of numbers, of law, and of form to that perfect Wisdom or perfect Reason, without which neither form nor law could be. The teacher of natural science need not look to the New-Church writings for the *material* of his teaching. Nature itself is his text-book, and he turns all nature into a New-Church text-book just so far as he makes his pupils so read nature that they can readily see, when presented to them, the spiritual laws within it, which are its cause, and the Divine Goodness, which is its end. Better, indeed, for this purpose of a text-book, pure nature itself as God has written it than the distorted forms in which she is presented in many of the text-books of our day. But herein lie the peculiar responsibility and important duty of the New-Church teacher, to discriminate between that science which is genuine and that which is spurious, judged from the standpoint of use and effect, and their interior degrees of cause and of end.

"The scientifics belonging to man are derived from the things of sense, and thus from the world."—A. C., n. 6047.

"When a man is in an affirmative principle, from the Word, that the doctrinals of the Church are the truth of faith, then he may confirm these by all the scientifics he possesses, of whatsoever name and nature they may be ; for then, as a principle of affirmation reigns universally, he accepts the scientifics which are in agreement, and rejects those which, owing to the fallacies they contain, disagree.

"By scientifics, faith is corroborated. Wherefore no one is forbidden to search the Scriptures, from the affection of knowing whether the doctrinals of the Church wherein he was born be true ; for unless he does this, he cannot be enlightened ; neither is he forbidden afterwards to strengthen himself by scientifics, but this is not allowed him before. This is the way, and only way, of conjoining the truths of faith with not only the scientifics of the Church, but also with those of every other kind. By there being a highway from Egypt to Assyria, and Assyria coming into Egypt, and Egypt into Assyria, and Egypt serving Assyria, and by Israel being a third with Egypt and Assyria, a blessing in the midst of the land, is meant these three principies : the scientific (Egypt), the rational (Assyria), and the spiritual (Israel) ; for that a man may become a man of the Church, it is necessary that he be spiritual and rational, and that the scientific principle be subservient. Hence it may be manifest that the scientific principle is not, by any means, to be rejected from the truths of faith, but that they are to be conjoined, *yet by the prior way, that is, from faith, and not by the posterior way, that is, from scientifics.*" — A. C., n. 6047.

It would be a grave mistake to imagine that this principle of use, as the distinctive New-Church principle, is one too abstract or too general to apply to the whole scheme of education, even to the primary grades. On the contrary, there is no other law by which to secure a New-Church education than this very same law of end, cause, and effect, — love, wisdom, and use, — applied in all teaching from lowest to highest. The question, How may the knowledge I am imparting be made *most useful* to the pupil himself, and then through him to others ? will be the key to all true New-Church teaching ; for in every true New-Church teaching, it will point invariably from outward things to inward, and from inward things to God ; from things natural to things

spiritual; from things temporal to things eternal; from effects to causes, and from causes to ends.

It will be observed that it is, after all, with one plane of the mind, and with one degree only, that we have been dealing; namely, with effects or uses and the knowledge of them as scientifics. This is for the reason that what we are considering is the art of New-Church teaching, or the place of the Church in school or college education. We have endeavored to show that its presence there is not as a mere name or title attached to the building, nor a mere personal character in teacher or pupil, but as one discrete degree within another, as the very End in the Cause, and as both End and Cause in the Effect. It follows from this that the function of the New-Church teacher becomes at once elevated above that of any other class of instructors. While the teaching is in the plane of scientifics and of uses, yet it can only be truly given *from* an intelligence of causes and of perception of ends. This it is the peculiar privilege and the especial obligation of the New-Church teacher to acquire. The time will doubtless come when there will be many external aids to New-Church teaching in the way of hand-books and treatises prepared by those who have the teaching gift themselves, which aids may, in some measure, take the place of the true teaching gift in those who teach; but at the present time, with only the literature and scientific furnishings of an age largely gone over to pure materialism and agnosticism, the duty and the task devolving on any one who would be, in something more than in name, a New-Church teacher, is a serious, an exacting, and critical one. Inmosty, the quality of his work lies in the end, — the love or motive from which he will teach those who come to him; then in the rational intelligence, — rational from genuine spiritual light, — according to which he will order and build up the knowledge of his pupils into living truths or forms of good; finally, in the choice of facts to be taught, and of the method by which to teach them.

The qualifications of the New-Church teacher are thus seen to be quite as much of a spiritual as of an intellectual or

scientific character; and yet as the Church has a distinct office from the school, so has the school teacher and college professor an office quite distinct from that of the ministry of the Church. The teaching of the school is mainly on the plane of natural truth; that of the Church on the plane of spiritual truth, or of truths relating to the spiritual life. The teaching of both teacher and pastor is equally that of scientifics, so far as consisting of mere facts communicated through the hearing to the mind of the hearer; but the school teacher teaches, immediately or directly, natural knowledges as a basis for the inflowing and the operation or exercise of spiritual knowledges from the Word; whereas, the pastor teaches, immediately, spiritual knowledges from the Word, and leads by religious culture to the application of these to the natural knowledges of the mind and to the conduct of life. The two spheres of use are distinct, and yet beautifully harmonious. The Church is in the school as cause in effect and end in cause; so is the spiritual doctrine of the Church in the natural or scientific teaching of the New-Church teacher; and when this is the case, there, too, is the heaven of spiritual angels present, in whom is the intelligence of causes; and within these the heaven of celestial angels, who are in the perception of ends; and in all is present the Lord Himself,—the Spirit of Truth,—leading teachers and scholars alike into all truth.

FRANK SEWALL.

Of all vessels, the fisher-boat is, on the whole, to me most venerable; the joy and beauty of it all the while so mingled with the sense of danger, and the human effort and sorrow going on perpetually, waves rolling forever, and winds moaning forever, and faithful hearts trusting and sickening forever, and brave lives dashed away about the rattling beach forever; and still at the helm of every lonely boat, through starless night and hopeless dawn, His hand, who spread the fisher's net over the dust of the Sidonian palaces, and gave into the fisher's hand the keys of the kingdom of heaven. —
Ruskin.

HIS CASTLE.

HE builds a shining castle in the air,
'Tis not a stately palace fit for kings ;
It has no golden gate, no marble stair,
No painted halls enhanced with costly things.
Beside its walls no minstrel woos the strings
Of mellow mandolin, or sweet guitar ;
But when the glory of the evening star
Along the dewy hush of twilight shines,
His simple halls breathe strains that dearer are —
His castle is a cottage hung with vines !

He sees the morning glories, fresh and rare,
Nod where his snow-white gate at evening swings,
He sees the village children gather there,
While o'er the vale his own sweet church bell rings.
He sees the birds whir home on passing wings,
He hears the cows low round the meadow bar,
And sounds of sheep bells lost in pastures far.
He feels the summer wind's breath sweet from pines,
No sounds of strife the holy twilight mar —
His castle is a cottage hung with vines !

And when the fading skies their star-gems wear,
What tides of joy o'erflow his soul's deep springs,
As she so loved — so dear beyond compare,
To cheer his heart some dear old ballad sings !
The rose-vine, stirred with leafy whisperings,
When e'er the wind sweeps by on unseen car,
No closer to its friendly lattice clings
Than her fond spirit round his being twines.
Proud kings may rule in stately halls, but ah !
His castle is a cottage hung with vines !

ERNEST W. SHURTLEFF.

THE CHURCH AND CIVILIZATION.

II.

III. THE CHRISTIAN PERIOD.

WE have seen that thus far the progress of the Church, and that of the intellectual and social condition of men, have by no means gone on together, even in the same locality, or in the history of the same people; but that, on the contrary, while the latter has been variable, according to the genius and circumstances of particular peoples, the former has steadily degenerated and declined almost from the beginning of man's existence on this globe. As Max Müller states the case: "No one would venture to maintain that religion always keeps pace with general civilization." Thus, while in the ancient world generally, the advancement in knowledge, and the development of the intellectual powers, was continuous and progressive, until, in the case of many of the great states of ancient times, as the Assyrians, Persians, and Egyptians, and still more noticeably the Greeks and Romans, it reached a condition of enlightenment and civilization scarcely surpassed by that of modern Europe, the progress of religion and the Church was in exactly the opposite direction; and this so regularly and persistently, that, at the time of our Lord's Advent, there was scarcely a vestige of it remaining in its purity on this earth.

We have now to trace the progress of these two forces under the changed conditions which this exceptional and wonderful event gave rise to, and the new influences for good which it brought to bear upon society. And here a word of caution seems to be needed in correction of some common errors on this subject. We have spoken of the "changed conditions" and "new influences," to which the Incarnation, or coming of Jehovah in the flesh as the Redeemer and Saviour of mankind, in this time of their almost total estrangement and alienation from Him, gave origin to. And we spoke advisedly; for that the conditions of human existence on our globe were materially altered by our Lord's coming and execut-

ing a judgment in the spiritual world, and "reducing to order all things which were in heaven, and in hell, and in the Church," and that new influences for good were thereby brought to bear upon men on this earth, which were not operative before, cannot admit of a doubt. But let us not misunderstand the character of these, or suppose that man's nature was thereby in any respect changed, or his freedom to do good or to do evil, as he might himself determine, in any wise impaired. On the contrary, the essential work itself, which the Saviour of men came to perform, was to restore man's freedom, and to ensure to him the power of shunning what is evil and opposed to the Divine laws, and doing what is good. But it did not and could not ensure his continuance in goodness and virtue against his own will,* and therefore it was from the first predicted by the Saviour himself that he would not continue in them, but that the Church, which was then established, would, like all its predecessors, although beginning like the others in a state of purity and mutual charity, speedily fall away from these, and lapse into mutual hatred and evil of every kind, and consequent errors of doctrine, and finally come to an end. And that this has been the history of the Christian Church, notwithstanding all appearances to the contrary, we, who receive the teachings of the Lord in his Second Coming, are well assured.

Here, then, would appear to be a suitable place for the discussion of the question as to what part religion — both a pure and a corrupt religion — sustains in the mental and moral progress, the civilization, in a word, of any people. The question is a very difficult and a very complicated one, and we are far from flattering ourselves that we shall be able wholly and satisfactorily to solve it. But possibly we may be able to throw a little new light upon it, with the aid of what is now revealed upon the matter, and enable those who come after us to carry on the solution to its completion.

* Hence the language in the Church writings respecting the state of the Christian world after the Last Judgment in 1757: "The slavery and captivity in which the man of the Church was formerly, is removed; and now from restored liberty he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it."

That religion exerts a most powerful influence both for good and for evil upon the general progress of society, it would be idle to deny. Accordingly, it is a generally-received principle among writers upon the subject, that such is undoubtedly the case; and furthermore, that according to the character of the religion of any people, is the character, generally speaking, of their civilization. Thus, it is argued, it will be found that a people whose religious ideas are enlightened and rational, will be also an intelligent people, having enlightened and elevated ideas upon all subjects, and be in the van of the nations of the earth; while a people sunk in superstition and idolatry, will have proportionately low and unenlightened views upon all other subjects, and fall behind in the march of progress and civilization. This, we say, is one view; but there is another, arising out of the exceptions and contradictions to this position, which all history presents. Hence some writers, as Buckle, and others, have taken the ground that religion is an effect and not a cause of civilization, always adapting itself to, and being dependent for its character upon the state of the people, intellectual and moral, with which it exists.

Looking at the question from the stand-point of spiritual doctrine, we should say that there is truth in both these positions. It is undeniable that a man's religion enters into everything that he thinks or does, even when he is unconscious of its influence, being that which occupies the centre and inmost seat of his thoughts and affections. And since a nation is but a larger man, the same is true of it. Hence, other things being equal, the purer and more enlightened the religion, the more intellectual and civilized and the higher in the scale of humanity the nation or people will be which embraces it. On the other hand, all religion, even a false and corrupt one, coming to men, not by their own choice or election alone, but by higher and providential ordination, is most wonderfully adapted, in accordance with the guidings of Infinite wisdom and goodness, in as perfect a manner as possible, to the condition of the people, being the very form best calculated to lead them out of their present state, into one that

is higher and better. It is evident, therefore, that so long as a religion, especially a high and pure form of religious belief, exists in its integrity among any people, so long that people will maintain a high and elevated position, not only spiritually, or in the concerns relating to religion and the Church in particular, but intellectually and socially, also: they will be, that is, not merely good Churchmen and zealous promoters of religion and the things pertaining to the Church among them, but also good citizens and enlightened members of the community, taking the lead, in fact, in all that relates to human progress and happiness in their time, whether in this world or the other. On the other hand, when the religion begins to decline and become corrupt, in consequence of men's lapsing into evil, while it is certain that men no longer occupy so elevated a position spiritually and really, it does not necessarily follow that they will become less zealous in their efforts for the promotion of religion, as they now regard it, or as an external institution, or less diligent in their exertions in behalf of their country or the community of which they form part; though it must of necessity be that their motives in the furtherance of these things will be of a very different and lower kind, as compared with those which have influenced them heretofore. They may possibly be even more zealous in the practice of the observances of religion, and more active in the discharge of their civil duties and promotion of the cause of progress and civilization than before; but it will be a zeal "taught by the precept of men," and an activity growing out of the desire for their own temporal and worldly advancement, and the hope of reward and profit.

"The impious or wicked [says Swedenborg] can equally as well perform uses as the pious or good, indeed with greater ardor, for they consider themselves in uses, and honors they consider as uses. Therefore in proportion to the prevalence of self-love, is kindled the lust of doing uses with a view to their own glory. Such fire does not operate with the pious or good, unless it be kindled from below by the consideration of honor; for which reason the Lord rules the impious at heart who are in dignities, by the love of

fame, and thereby excites them to perform uses to the community or their country, to the society or city in which they dwell, and also to their neighbor or fellow-citizen; for the Lord's kingdom is a kingdom of uses; and where there are only a few who perform uses for the sake of being useful, he causes the worshippers of self to be advanced to offices of preëminence, in which they are all excited by self-love to do good."—D. P., n. 250; Cf. A. C., n. 6481.

"There are men who live a civil life, but not a moral and spiritual life; others live a moral life, but not a spiritual life; and others live a civil life, a moral life, and a spiritual life conjoined. These latter live the life of heaven, but the former live the life of the world separate from the life of heaven."—H. H., n. 529.

Proceeding now to apply these principles to the history of the Christian Church and modern civilization, we discover that this history affords a perfect corroboration of them. In the earliest or primitive age of that Church, when charity prevailed, not only did religion flourish among the members of the Church, but the morality and good citizenship of the early Christians is matter of remark with writers of every class. "In the first two centuries of the Christian Church," says Lecky, "the moral elevation was extremely high, and was continually appealed to as a proof of the Divinity of the creed."* And another writer makes the same admission:—

"For many years Christianity manifested itself as a system enjoining three things,—toward God, veneration; in personal life, purity; in social life, benevolence."†

Even the skeptical Gibbon bears testimony to the same fact; and respecting the character of the primitive Christians as good citizens and loyal subjects of the Roman Government, we have their own testimony, as given in the writings of the early fathers:—

"We everywhere, before all things [writes Justin on behalf of himself and his fellow-Christians], endeavor to pay tribute and taxes to those whom you appoint, as we are taught by Him. For

* "History of European Morals," vol. ii., p. 17.

† Draper, "Conflict between Religion and Science," p. 38.

persons at that time came to Him and asked if it were lawful to pay tribute to Cæsar, and he answered, 'Tell me whose image this coin bears?' And they said, 'Cæsar's.' And he answered them again, 'Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's.' Hence we render worship to God alone, but we serve you gladly in other things, acknowledging you to be kings and rulers of men, and praying that you may be found to unite to your imperial power sound wisdom also."

In a similar strain, Tertullian, writing half a century later, declares the charge of treason to Cæsar brought against the Christians to be untrue. But in the course of another century or two, a great change has passed over the Church. Says Lecky:—

"In the century before the conversion of Constantine, a marked depression was already manifest. The two centuries after Constantine are uniformly represented by the Fathers as a period of general and scandalous vice. The ecclesiastical civilization that followed, though not without its distinctive merits, assuredly supplies no justification of the common boast about the regeneration of society by the Church."*

And Draper has a similar account to give:—

"As it [the Church] increased in numbers and in influence, it began to exhibit political tendencies, a disposition to form a government within the government, an empire within the empire. These tendencies it has never since lost. . . . Place, profit, power, — these were in view of whoever now joined the conquering sect. Crowds of worldly persons, who cared nothing about its religious ideas, became its warmest supporters. Pagans at heart, their influence was soon manifested in the paganization of Christianity that forthwith ensued."†

Such, then, was the effect of the declension of the Christian Church in early times, as openly manifested in the outward conduct of its members. Another consequence is seen in the rise and rapid spread of *monasticism*, or the withdrawal

* Lecky, *ubi supra*.

† "Conflict," etc., pp. 38, 39.

of men and women by thousands from the active duties of life to shut themselves up in cloisters, or retire to the desert, for religious meditation, which began in the third and fourth centuries, and has continued in certain sections of the Church ever since. The culmination of this state of things was reached in the profound ignorance and apathy which enveloped the Christian world during the following centuries, or Dark Ages, as they are frequently called ; and although we are not of those who are disposed to take the most disparaging view of this period, and affirm that there was nothing of the Church, as well as nothing of knowledge or civilization, left in Christendom during this period, or that the Church of Rome is wholly responsible for its evils, since we are firmly persuaded that, had it not been for that Church and the remains of piety, learning, and knowledge which she preserved in her monasteries and among her clergy to stem the tide of barbarism, ignorance, and depravity that descended upon Southern Europe during the incursions of the Huns, Goths, Vandals, Franks, and the rest, in the early Christian ages, the state of religion and civilization would have been far worse than it was ; we yet cannot fail to acknowledge the very low condition of both at this epoch. Nevertheless, we are of the opinion that the latter, or civilization, was really advancing in the midst of it all, and that, when society emerged at length from the darkness of the middle ages at the period of the Reformation and Revival of Learning, it found itself the inheritor of no small gains in the way of both moral and intellectual progress from the mediæval times. This is a subject which has never, so far as we know, been fairly and fully investigated, and we doubt not that in the future there will be found to be much more to be said in favor of mediæval civilization than most of us are inclined to believe.

Meanwhile, the Church continues to advance in the downward direction ; for this, as we are taught, has been the case with every Church that has existed hitherto on this globe, after it has begun to decline. It only goes on from bad to worse ; and every new movement intended to arrest its

downward course will but accelerate it really, however, in the providence of God, it may nevertheless be made the medium of greater light and spiritual salvation to many souls which had else perished in the darkness and evil of a previous state of things. Such a movement and such a medium to many, undoubtedly, was the Protestant Reformation, which, by wresting the Holy Scriptures out of the hands of the corrupt priesthood of the Roman Catholic Church, and placing them within reach of the people, and casting off the yoke of the Papal power, as well as correcting many of the external abuses of the vast ecclesiastical hierarchy which had grown up under that yoke, was, under the Divine Providence, the means of great good to the world. But it could not save the sinking Church; rather, by its adoption of all the theological errors of its predecessor, such as a Trinity of Persons, Vicarious Atonement, and the rest, and by the addition of others, notably of Predestination and Election, and above all, of the doctrine of Faith Alone, it precipitated its fall, and at length, in the middle of the last century, as we know, brought it to its complete consummation.

But while this was the sad truth as to the state of the Church in general, and as a visible representative of the kingdom of God upon earth, we yet know that the Lord had left himself "a remnant" in this as in every other instance of the Church's decline. He reproved the prophet's want of faith and despair of the Church in old time in the memorable words: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." And as it was then, so was it at the close of the Christian Dispensation. He had reserved to himself a *seed* in many hearts in those evil days, and it may not be out of place to give one or two illustrations of this, which we will take from the sermons of two very celebrated preachers living at the end of the seventeenth and beginning of the eighteenth centuries, and so coming down to within a few years of the date of the Last Judgment in 1757.

The first from whom we shall quote is Saurin, the great Protestant preacher at the Hague, whose enlightened and

scriptural views compare favorably with those of so-called *liberal* preachers of our own day. In a sermon on the Divinity of Jesus Christ, this writer has the following : —

“Jesus Christ is supremely adorable ; Jesus Christ is supremely adored by intelligences the most worthy of imitation. . . . If, therefore, we have proved that Jesus Christ is supremely adorable, we have thereby proved that he is the supreme God.”

Again, speaking on the subject of conversion, the same writer says : —

“The whole question, then, is reduced to this, to know what are the stipulated conditions. . . . This condition is a disposition of the soul, which the Scriptures sometimes call faith, and sometimes repentance. Not to dwell on terms, we ask, What is this faith, and what is this repentance, which opens access to the throne of grace? In what do these virtues consist? Is the whole implied in a simple desire to be saved? In a mere desire to participate in the benefits of the passion of Jesus Christ? Or, if faith and repentance include in their nature the renunciation of the world, the forsaking of sin, a renovation of life and inward disposition, inducing us to accept all the benefits procured by the cross of Christ, does it prompt us to detest the crimes which nailed him to it? ”

And much more to the same purport.

But it is in the works of dear old Jeremy Taylor that we find, perhaps more than in any other writer of that time, evidences of the truth we are endeavoring to illustrate, and the most beautiful announcements of an advanced theology, as it would be called in these days. Take, for example, the following on the state of the lost hereafter : —

“The evil portion of the next world is so great that God did not create or design it in the first intention of things and production of essences. He made the kingdom of heaven from the foundation of the world ; for so it is observable that Christ shall say to the sheep at his right hand, ‘Receive the kingdom prepared for you from the beginning of the world’ ; but to the goats and accursed spirits, he speaks of no such primitive and original design ; it was

accidental and a consequent to horrid crimes, that God was forced to invent and to after-create that place of torments," etc.

Or this, on death-bed repentance : —

"Therefore, let no Christian man, who hath covenanted with God to give him the service of his life, think that God will be answered with the sighs and prayers of a dying man ; for all that great obligation, which lies upon us, cannot be transacted in an instant, when we have loaded our souls with sin, and made them empty of virtue ; we cannot so soon grow up to a perfect man in Christ Jesus," etc.

Or, lastly, the following from the sermon on "Faith working by Love," which is full from beginning to end of similar sentiments : —

"By faith only a man is not justified. By faith only, here is meant, faith without obedience. For what do we think of those that detain the faith in unrighteousness ? They have faith ; they could not else keep it in so ill a cabinet : but yet the apostle reckons them amongst the reprobates ; for the abominable, the reprobates, and the disobedient are all one. . . . I shall, for the trial of our faith, ask one easy question : Do we believe that the story of David and Jonathan is true ? Have we so much faith as to think it possible that two rivals of a crown should love so dearly ? Can any man believe this, and not be infinitely ashamed to see Christians — almost all Christians — to be irreconcilably angry, and ready to pull their brother's heart out, when he offers to take our land or money from us. Why do almost all men that go to law for right hate one another's persons ? Why cannot men with patience hear their titles questioned ? But if Christianity be so excellent a religion, why are so very many Christians so very wicked ? Certainly, they do not so much as believe the propositions and principles of their own religion."

But if the Church was thus declining and approaching its final ruin and consummation, the civilization of Christendom was advancing rapidly in the opposite and upward direction. Under the fresh impetus which was given to the intellectual faculty by the revival of learning and the invention of print-

ing in the fourteenth and fifteenth centuries, and by the Reformation in the sixteenth, the progress in knowledge and science, and in all the arts and industries of life, was immensely increased. We of the New Church are so fond of dwelling upon the wonderful progress of the world since the Last Judgment and beginning of the New Dispensation, that we are apt to overlook the fact that the foundation and initiation of all this advancement was laid centuries before, and that the progress during the past century is in reality but little more than the natural and regular development and continuation of these, though we would by no means deny that the Last Judgment and the new influences which it produced have aided greatly in this development, and hastened and deepened its course. The introduction into Europe of the mariner's compass was in itself a most powerful agent in initiating this progress, and was followed, as Dr. Draper observes, "by imposing material and moral effects."

"These were," continues this writer, "the discovery of America in consequence of the rivalry of the Venetians and Genoese about the India trade, the doubling of Africa by De Gama, and the circumnavigation of the earth by Magellan. With respect to the last, the grandest of all human undertakings, it is to be remembered that Catholicism had irrevocably committed itself to the dogma of a flat earth, with the sky as the floor of heaven, and hell in the underworld. . . . The controversy had now suddenly come to an end: the Church was found to be in error" (p. 294).

Thus, then, was the intellect of man fairly emancipated and set at work upon the great problems, not alone of science and material well-being, but of theology and the spiritual and moral world, also, as never before in human history; and although the lamentable and general result was, as we have seen, owing to the depraved and wicked condition of European society at that time, only to hasten and precipitate the ruin of the Church, and bring the Christian Dispensation speedily to its close, yet it had the effect, likewise, with the few who were striving after better things, according to their best lights, in the midst of the worse than Egyptian darkness

and error which surrounded them, of opening their understandings and preparing their minds for the new revelation of the truth which was to be given, and which they would joyfully welcome and receive, either in this world or the other, when it should come to their ears. For, as we who receive this new truth know well, there must be, first, a preparation of this kind, both moral and intellectual, before it can be clearly and rightly understood and acknowledged. It was needful, for example, that the old Ptolemaic system of astronomy should be exploded and replaced by the modern or Newtonian view, first announced by Galileo, before the true idea of God, as the centre of the spiritual universe, as the sun is of the physical, could be rationally comprehended and embraced. In like manner, it was necessary that the art of printing should be discovered, and the Scriptures printed and disseminated far and wide throughout the Protestant world, both in the original and in the modern tongues, before the spiritual sense of the Word could be made known, and, with the doctrines of the New Church, "published by the press." It was further necessary that society in Christendom should, as a whole, emerge from the ignorance and barbarism of the Middle Ages and earlier times, and attain to the state of civilization in which we find it to-day and during the past hundred years. And so in other instances.

And this preparation was actually made before the Last Judgment and beginning of the new order of things. We are accustomed to think of the last century, as compared with our own, as being a time of wonderful darkness, ignorance, immorality, and irreligion. But if we contrast it, on the other hand, with the century which preceded it, and still more with the centuries before that, back to the very primitive times of Christianity, we shall be impressed with the fact that it was, in reality, the most advanced, the most moral, the most refined and intellectual, and the most religious—as respects outward regard for the things of the Church and of worship, we mean—of any that has gone before our own.*

* It is a fact which is commonly overlooked in connection with this subject, that the worst state of public morals and of literary degradation, at least in England,

This may appear paradoxical to a New-Churchman in the habit of believing—in accordance with the doctrines of the Church—that the middle of the last century was the very time of the Judgment and consummation of the Old Church. But let us hear what we are taught in our doctrines on the subject of this apparent contradiction:—

“The intellectual principle in man is increased and grows from infancy to the age of manhood, and consists in a view of things from the grounds of experience and science, also in a view of causes from effects, and likewise of consequences from the connection of causes; thus the intellectual principle consists in the comprehension of such things as relate to civil and moral life. It exists by virtue of the influx of light from heaven, wherefore every man may be perfected as to the intellectual principle: it is given to every one according to his application, life, and peculiar turn of mind, nor is it wanting to any, if the mind be sane.”—A. C., n. 6125.

“With respect to the perception of what is just and equitable in civil life, this is possessed by all in the world who are rational, as is also the perception of what is honest in moral life; nevertheless, there is a difference among men as to the degrees in which each of these kinds of perception is possessed; neither does it follow, that, because men have these kinds of perception, therefore they have a perception of the good and truth of faith, inasmuch as this perception is superior to the foregoing, or of an interior kind, and enters by influx from the Lord through the inmost of the rational.”—*Ibid.*, n. 2831.

“That such is the condition of the Church, does not appear to those who are in the Church, namely, that they condemn and are averse to all those things which are of good and truth, and that they wage hostilities against them, and especially against the Lord himself; for they frequent public worship; they hear preaching; they are in some degree of holiness when there; they go to the Sacred Supper, and occasionally converse among themselves in a becoming manner concerning these things: thus do the bad as

belongs to the seventeenth and not to the eighteenth century, and that the great moral and literary reformation in that country, inaugurated by Addison, Steele, Tickell, and others, and continued by Dr. Johnson, Goldsmith and the modern writers, actually set in nearly half a century previous to the Last Judgment.

well as the good. They also live among themselves in civil charity or friendship ; hence it is that in the sight of men no contempt is visible, much less aversion, and least of all enmity against the goods and truths of faith, and against the Lord. But these things are only external forms, by which one person seduces another ; whereas the internal forms of the men of the Church are altogether unlike, even altogether contrary to the external forms."—*Ibid.*, n. 3489 ; cf., n. 2126.

"The former heaven which passed away [at the Last Judgment] consisted of those who lived morally in externals, and yet were not spiritual, but merely natural, or who lived a *quasi* spiritual life solely from the desire of fame, honor, glory, and gain ; thus for the sake of appearance."—*A. E.*, n. 392.

Thus we learn that not only, as was the case in the ancient times, is a very pure state of the Church perfectly compatible with a very low condition of civilization, and indeed one in which civilization and material progress are almost *nil*, and at their very lowest point, but also that the reverse is equally true, or that a very high and the highest degree of civilization, and intellectual and even moral development may co-exist with an actually ruined and consummated condition of religion and the things of the Church in the world. And we are thus brought, by a natural process of thought, to our own day, and the relations between these two things at the present time, as well as in the future of the history of mankind on this globe.

EDWIN GOULD.

IF you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you. — *Charles Kingsley*.

As in this life we wake into consciousness in the arms of loving friends, so we may venture to hope our next waking will be bosomed by that eternal love which provided this shelter for us here. — *F. H. Hedge*.

ONE PERSON.*

WHEN clear definition is reached, there is often no more controversy. The word *person* was the occasion of much controversy in the early Christian Church. That we may not fall into the same error, let us agree in our definition.

Historically, and even at the same time, both in the past and in the present, we find the word *person* used with several distinct meanings. Whatever may have been the origin of the Latin word *persona*, as to which there remains some doubt, its first application, so far as we know, was to the mask of clay or wood, with trumpet mouth, worn by actors in the Roman theatre. Thence the word came to be used for the character assumed on the stage, and then for the part or character sustained by any one on the world's stage. "*Gravissimam personam sustinere*," says Cicero. And lastly it meant, still in classical times, an individual, a person, who performs any function or part in life. Nepos says, "There was another person at Thebes" [*Fuit altera persona Thebis*]. Yet this, our common use of the word, was not so well settled in the fourth century but that the Greek Church objected to its use in regard to the Trinity, on the ground that it "did not sufficiently guard against the Sabellian notion of the same individual Being sustaining three relations." In the Athanasian Creed this final use of the word seems sufficiently established and guarded by the declaration that "the whole three Persons are co-eternal together and co-equal."

On the other hand, among medieval writers we still find the Latin word used at times for the character, or dignity of station, enjoyed by a person; and at times again for his body, as well as, much more commonly, for his individuality, or soul. And in more modern usage we find similar variety. A good example of the use of the word for the character sustained,

*The article in our number for November, on "Three Persons in One God," caused some comment, which it is perhaps our duty to consider editorially, but we prefer to print some remarks on the use of the word *person*, which have been written at our request by one from whom all our readers like to hear.—EDITOR.

is given from Robert South, of the seventeenth century: "How different is the same man from himself, as he sustains the person of a magistrate and that of a friend!" But this use is now antiquated. Locke's definition, dating from the latter part of the same century, is the accepted use of the word *person* to the present day, with an exception to be presently mentioned. Locke says,—

"To find wherein *personal* identity consists, we must consider what *person* stands for; which, I think, is a thinking, intelligent being, that has reason and reflection, and can consider itself as itself."

So, too, Dr. Paley: "Now that which can contrive, which can design, must be a *person*." We quote, not for the theological argument, but for the definition. In short, we use the word, in accordance with Littré's definition of the French word, for "a man or woman," for an individual human being. In general, too, in this use we have reference to the thinking, living part of the being, in accordance with Locke's definition. But it is true, also, and here comes the exception, that we frequently use the word, by way of euphemism, for the body, or bodily presence, of the individual. Thus Milton: "Love, sweetness, goodness in her person shined." More prosaically, in every-day language we say, "Keep the person clean." We may even say, "A well-bred person is careful of his person." This, which we will call the secondary use of the word, is thus sanctioned by early and by late authority, and is quite distinct from the use defined by Locke, which we will call the primary use. At the same time, the secondary is so far dependent on the primary that we never call the body one's person, except with some reference to the real person within, and never the moment after the spirit has left it. We mention this subordinate, secondary use of the word merely for the sake of careful distinction, and to guard against the confounding of the two uses, or of either of them with a use that is obsolete.

Had the word *person* retained exclusively its old meaning of character, personation, or manifestation, it would have been

perfectly right to speak of the several characters, so to speak, in which the Divine Being has made Himself known to us, as so many different *persons* of the Godhead; for this, as was foreseen and objected by the Greek Church, would not have conflicted with the absolute unity of the Godhead. But the word was not accepted by the Church until that understanding of it was carefully precluded. Surely any attempt to revive the old meaning now, after fifteen centuries of Church burial, would be as futile as fruitful of misunderstanding. Still more mischievous and fruitless of good would be any attempt to exalt the secondary use, as we have called it, to a level with the primary, and to number as so many persons our several applications of the word. It seems far better to drop, with Swedenborg, the word *persons* in reference to the Trinity, and to understand with him, "instead of three persons, one person, in whom is a Trinity."

There is one Divine-human Person, in whom is a Divine Trinity,—the Divine *Esse*, as Father, from whom is all else; the Divine-human *Existere*, or Form, as Son, by means of whom all else exists; the Divine out-flow of the Divine-human Presence, even the Holy Spirit, the Spirit of Truth, guiding into all truth. "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath brought Him forth to view." "He that hath seen me hath seen the Father; and how sayest thou, then, 'Show us the Father?'" There is one Divine Person, the same which was seen in vision by Daniel as the Ancient of Days, and again on the mount by Peter, James, and John, and lastly by John in the vision of the Apocalypse. It matters not that to be seen, and yet not seen, our Lord has overshadowed Himself with various form of angel or of His own Humanity, both before and since the incarnation; as it is written, "After that He appeared in another form unto two of them, as they walked and went into the country." It matters not that to each and all of us He must always be revealed in such form as we are able to conceive, and not to one the same as to another. It matters not that to the same individual at different times He may appear, now in majesty with face shining

as the sun, and now again in humility, bearing our cross before us as, according to John, He bore His own. In all forms, near or remote, as we see Him truly, we see always the same Person, inmost of human personality, radiant with Divinity, according as we are able to see it.

BENJAMIN WORCESTER.

IN MEMORIAM.—CYRUS SCAMMON.

At a meeting of the Executive Committee of the Illinois Association, called at Chicago, Oct. 15, 1884, the following minute was adopted, namely:—

The President of the Association having passed into the spiritual world since the last meeting of the committee, the surviving members desire to put on record their appreciation of the character and services of the late President, the Rev. Cyrus Scammon, and direct that the following memorial, which they have caused to be prepared, be spread upon the minutes, a copy to be sent to Mrs. Scammon, and a copy to be furnished to the *NEW-JERUSALEM MAGAZINE* for publication.

This minute was reported to the Association at its annual meeting, held in La Porte, Ind., Nov. 7, 1884, and was adopted as the sense of the Association.

THE Rev. Cyrus Scammon, for thirteen years pastor of the New-Church Society in La Porte, Ind., and for three years President of the Illinois Association of the New Jerusalem, closed his career in this world at La Porte, on Tuesday, the 25th of September, 1884. His wife survives him. They had no children. He was of a Methodist family, his grandparents being of that religious persuasion, and four of his maternal uncles having preached in the Methodist-Episcopal Church, and his father, the Rev. Eliakim Scammon, having been for many years a recognized teacher in that denomination. He was born in Whitefield, Lincoln County, Me., on the 23d day of August, 1814. He was the third son of a family consisting of six sons and two daughters. One of the latter died in infancy. The early years of the other children were passed under the influence of very pious and earnest religious surroundings. At an early age, the subject of this memoir became a "professor of religion" and a member of the Methodist Episcopal Church. His academic education was at the Maine Wesleyan Seminary at Readfield. He subsequently learned the business of an apothecary, and

became a Doctor of Medicine. In 1837 he was ordained, and became a minister, joining the Maine Conference, and remaining in connection with it and the East Maine Conference till he removed to Wisconsin in 1857, when he became a member of the Wisconsin Conference, with which he remained until 1868. In 1869 he entered the ministry of the New Church, and was ordained in 1870, and became the pastor of a small society at Janesville, Wis., where he remained until October, 1871, when he was called to the pastorate of the La Porte Society.

His life in La Porte was not eventful or distinguished, but blessed with peace, harmony, and concord. One of the leading members of his society, who himself was formerly a minister of the Church of the Disciples, says in a communication in the La Porte newspaper:—

“Dr. Scammon, from his very heart, was a true Christian gentleman, and for many years a minister of the Gospel of Christ. Going in and out before his little flock, he became endeared to them and they to him. His life and presence was to them a constant benediction. The ministry and people of our city knew and loved him well, for his whole life was a constant preaching of the Gospel of his Divine Master. There survive him his deeply-bereaved wife, and of his immediate family three brothers and one sister. His church unite with them, deeply mourning their common bereavement. We tenderly feel our loss, but rejoice in his blessed estate. Rest, oh beloved pastor! thy work here is well done. A joyful future of work, and growth, and unspeakable blessedness is before thee. Adieu, just now, for a while, and then thou wilt welcome us as we come to thee.”

The health of Mr. Scammon had not been robust for several years. The insidious disease of which he died (Bright's disease) had weakened his strength and diminished his energy by slow yet fatal approaches. It was supposed that he suffered from rheumatic and other complications until shortly before his final departure. He had not been able to preach much since the beginning of the new year, though he occu-

pied his pulpit and administered the Holy Supper on the first Sunday in July.

The relations existing between him and his congregation cannot be better illustrated than by the bearing of the latter towards him in his last illness. Some time after he became convinced that he should not be able to fill the pulpit again very soon, if ever, he mentioned the subject to some prominent members of his society, and said to them that he did not want to embarrass the society, or be in the way. They told him to give himself no uneasiness; that the parsonage and the pulpit would be for him whether he was sick or well; that they should think of no other while he lived. Subsequently the members of the society had a consultation, the result of which was communicated to him, and was unanimously in accordance with these views. A short time before his removal, the writer of this sketch visited him, and conversed with him upon his early, conscious entrance into the spiritual world. His mind was as calm and peaceful as though he was contemplating a journey to his own native State. He was ready to depart when the angels should call for him, and looked forward,—as only those can whose New-Church belief is so near *knowledge* as to make it difficult to declare the difference,—to happy recognitions and reunions with those who had gone before him to some of the many mansions of our Father in the heavens.

His funeral was attended from the parsonage on Sunday afternoon, Sept. 28, by the Rev. Lewis P. Mercer, of Chicago. It was an occasion that will be long remembered. Neither gloom, darkness, nor death was there. As Mr. Mercer presented the beautiful and consoling doctrines of the New-Church concerning the resurrection, and rationally and affectionately unfolded before the assembled friends the process of death and entrance into the spiritual world, while the mild evening sun shed “a religious light” upon the congregation, you could almost hear the voice, “Why seek ye the living among the dead? He is not here. He is risen.” His remains were interred in Pine Lake Cemetery, one of those invitingly beautiful resting-places for our cast-off caskets

which the descending Jerusalem has brought into existence with the revelations made to the new age.

In closing this paper, it seems appropriate to mention in what manner Dr. Cyrus Scammon came into the New Church. His first wife was Mary Y. Kendall, a maternal cousin, who saw the spiritual truth much earlier than he did. His father was in early life only a local minister, devoting most of his time to business and civil duties. He was a prominent man while he lived in Lincoln and Kennebec Counties, representing the latter and the town of Pittston often in the Legislature of Maine. In that body, somewhere between the years 1826 and 1831, he became acquainted with Mr. Zina Hyde, a representative from Bath. Mr. Hyde will be remembered as one of the earliest and most intelligent and devoted New-Churchmen in the country, and a gentleman well and affectionately known as a leading man in the early New-Church organizations, who made it both a duty and a pleasure to attend the public assemblies of the Church, and especially the annual meetings of the General Convention, until failing health prevented his further attendance.

Mr. Hyde's Christian character, and the conscientious fidelity shown in his actions in the House of Representatives, so impressed the elder Scammon with his practical and conscientious religious life, that he often spoke of him in his family while deeming it strange that such a man should embrace such "queer religious opinions." Mr. Hyde, in traveling through East Pittston, called at the residence of Mr. Scammon, and his second son, J. Young Scammon, now of Chicago, then made his acquaintance. Subsequently, the latter went from Waterville College to Bath, to teach school in the old academy, in the Long-Reach District, and through his acquaintance with Mr. Hyde, made his home in the family of Mr. Cushing Allen, one of the half dozen New-Churchmen in Bath, who met together for worship, on Sundays, in Mr. Allen's parlor. In that family he met with copies of the Rev. Thomas Worcester's manuscript sermons, which were copied by the late Miss Margaret Cary, of the Boston Society, and sent down there to be read at the New-Church

meetings. Through the spiritual illustrations of the Scriptures in these sermons, he became interested in the New Church, and subsequently introduced the doctrines to his father, brothers, and sisters, all of whom, except one brother, Gen. E. P. Scammon (who was educated at West Point, and resided there for a long time as Assistant Professor of Ethics, and under the religious instructions there, became first a High-Church Episcopalian, and subsequently a Roman Catholic), became more or less interested in the doctrines of the New Church; and all of them, who joined any church, became members of the New Church. It was through the spiritual sense of the Word, as explained in Dr. Bayley's "Divine Word Opened," that the father of this sketch subsequently became a substantial receiver of the Heavenly Doctrines, though, being an old man and infirm in health, he never left the Methodist Church.

Dr. Cyrus Scammon was in his early ministerial career very much opposed to the New Church. The books and papers which were sent to him were read by his wife, and opened her eyes to their spiritual nature. He, however, could see nothing in them "to justify the pretensions of the New Church" until after his wife's removal to the spiritual world, when he began to look more favorably upon the "views of the New Church." This being the state of his mind, he concluded to obtain leave of absence from his conference, and go upon a farm near Wilmington, Ill., for a while. After he had been on this farm for about a year, he went to the next annual meeting of his conference in Wisconsin, and when his name was called for the conference to pass upon his standing, as is the custom annually in the conferences of that Church, he arose, holding his credentials in his hand, saying that, before his parchments should be passed upon, he desired to make a statement to the conference. He said he had been reading, to some extent, the writings of Emanuel Swedenborg, and was inclined to accept the views therein taught, especially the doctrine of the Lord, and the spiritual sense of the Word, but he had not made up his mind whether these new views were the result of a common influx into the

minds of all seekers after a correct understanding of the Word of God, or whether it was a special revelation or New Dispensation of Divine Truth, as claimed by the New Church. If he were satisfied upon this point, he could decide at once. But he was not now ready to do so, but he thought it due to his brethren to make this statement that the conference might act advisedly in passing upon his credentials.

They were referred to a committee, the members of which the next morning reported them back, without recommendation, for the action of the whole conference. The good and venerable Bishop Ames presided. He said,—

“My brethren, I think we can dispose of this matter in short order, and without difficulty. Brother Scammon is a good and honest man. We all love him; he has worked harmoniously and usefully with us. We all have confidence in him. Doubts have come into his mind, as they come into the minds of all of us. We can't help it. We will approve of Brother Scammon's standing, pass his papers, and let the matter go over to another year. By that time his doubts will have been removed, and he will remain with us, or he will see his way clear to go over to our New-Church brethren. We can have confidence in him; he will act fairly and honorably towards us, and not take advantage of his position to prejudice our body. We can trust him. Had he not so frankly and honestly disclosed to us the state of his mind, his papers would have passed without question.”

The bishop's recommendation was acquiesced in, with very few dissenting voices. By the next year, and particularly after attending the Convention of 1868 in Portland, and experiencing its sphere, as he said at that time, he no longer doubted, and desired to be baptized into the New Church.

The members of this Association, in their action in reference to the removal of our late esteemed President to the spiritual world, have desired to remember, that upon all such occasions our expressions should not exceed the limit imposed in the injunction to let our communications be yea, yea, nay, nay, for whatsoever is more cometh of evil. We do not think it useful to the departed, or good for us, to eulogize or unduly

praise. The simple acknowledgment of worth and valuable services, and the expression of our affection and condolence, are all we desire. We loved him, and he loved us; and though removed from our physical sight, we believe, and some of us have felt, that he is spiritually nearer to us, and, we hope, more efficiently useful than before his removal to the spiritual world. We remember that we are taught in the writings of the Church that each individual angel that enters heaven contributes to its enlargement and perfection, and we are assured that the Church will increase on earth with the growth of the New Heavens.

The incidents mentioned in this paper, in connection with the name of Zina Hyde, have been introduced as illustrating the propagating power of a practical religious life, as taught in the writings of the New Church. Whatever of intelligence and intellectual help he may have given to the Church, and how much indebted the writer and many other early receivers of the heavenly doctrines may have been to Mr. Hyde, and this indebtedness was not only very great, but is gratefully remembered, it was when considered in connection with the influence of his life only as the rays of spring, in comparison to the warmth and fructifying growth of the light and heat of summer.

It was the life of Mr. Hyde that introduced the New Church to the Scammon family, and through its first recipient to the subject of this sketch.

LIKE flakes of snow that fall unperceived on the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor.*

OVERCOMING OUR ENEMIES.

It is a natural impulse to desire to begin a new life with the beginning of the new year, to do better than in the old, and to resolve earnestly to strive against "the sins that so easily beset us," and lower our lives in our own eyes, and obscure their light to the world. We would fain live more thankfully, and worthily of the Divine truths revealed to us, and rise to their higher level, instead of marring their fair and noble lines by the evils of selfishness and worldliness. But too frequently these longings — these resolves — are soon worn out by discouragement from repeated failures in our efforts to embody them in every day's practical use, or, worse still, are wasted in vague and undefined aspirations after goodness.

We would not be so liable to discouragement if we remembered that the Divine Word promises us, not an immediate and full possession of the heavenly inheritance, but that if we enter in, gaining a foothold there by daily act in the lines assigned us by Divine Providence, our enemies — the evils that defile our will, and its ends and purposes, the falses that assail our minds with doubts and unworthy thoughts — shall be driven out before us "by little and little." Long years did the Canaanitish tribes retain their hold upon the land given to Israel, and the historical records of the Israelites teem with such statements as "The land of Midian prevailed against Israel." "When Israel had sown . . . the Midianites came up, and the Amalekites and the children of the East . . . they encamped against them, and destroyed the increase of the earth." "The children of Ammon made war against Israel." "The Lord delivered them [the Israelites] into the hand of the Philistines forty years." "The Philistines gathered themselves together to fight with Israel, thirty thousand chariots and six thousand horsemen, and people as the sand which is on the sea-shore in multitude." "The Philistines gathered together their armies to battle;" and so on throughout their chronicles.

The historical reason for the Divine permission of these prolonged combats — this painful warfare — is evident, for by these principally were the disorderly and disconnected tribes, leading, as is described in the Books of Joshua and the Judges, a wild, unorganized, tribal life. "Every man did that which was right in his own eyes." "The man Micah had a house of gods, . . . and consecrated one of his own sons, who became his priest." "There was no magistrate in the land that might put them to shame in anything." Nor was there any sentiment of national honor. By these repeated combats with deadly and persistent foes, the tribes grew into a strong nation, governed by a code of laws wonderful for wisdom, and uniting in a ritual of beautiful and heavenly significance, and even made capable of receiving and preserving the Divine Word, although not of entering into its heavenly truths. Under the stress and strain of conflict, the life of a nation, and of an individual as well, is often best wrought into consistency and strength. We should not, therefore, despair of ourselves because our faults are hard to uproot, and after seeming peace again assail us, for this is the very discipline our Lord sees necessary to thoroughly cleanse us from evil, and teach us the heavenly graces of humility and patience.

The Divine Word itself declares to us the reason of our spiritual temptations in this very history of warfare and struggle. "The Lord left those nations, without driving them out hastily . . . to prove Israel by them . . . (that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof),— to prove Israel by them to know whether they would hearken to the commandments of the Lord." We must know war, or spiritual combat, which is temptation; without temptation corporeal things cannot be wholly subdued, nor evils conquered, nor can man grow in spiritual power, and receive truth interiorly, and in humility. Man without temptation cannot be regenerated (A. C., n. 8403); and he must not only be tempted once, but again and again. If he underwent no spiritual trial and contest, he would remain in an unregenerate or natural state, incapable of perceiving inner truths of

life, and liable to be assailed and overcome by evil passions and impulses. Therefore the Word also says, concerning the gradual removal of our evils and falses, "The Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee."—DEUT. vii. 22.

We should not, therefore, be discouraged if the warfare is long and hard, for it is for a life; nor should we, on the other hand, allow our efforts to vanish in desire and resolution. With every beginning,—for as the Lord gives us continually, sleeping and awaking, to a new day in the natural world, so in the spiritual life he grants also change of states, and fresh impulses, new beginnings of life,—we would do well to examine ourselves, and see into what error we are most apt to fall, what fault most frequently overcomes us,—our besetting sin. "If every year," says Thomas à Kempis, "we would root out one vice, we should sooner become perfect men." Swedenborg says, in *The True Christian Religion*, "If actual repentance be performed at stated times,—for instance, as often as a man prepares himself for the communion of the Holy Supper,—and if he afterwards abstains from one or more sins which he then discovers in himself, it is sufficient to initiate him into actual repentance, and when he is in that, he is in the way to heaven." "Those who, by repentance, have removed some evils which are sins, come into the purpose of believing in the Lord and loving the neighbor: these are held by the Lord in the purpose of abstaining from more sins." "Look into yourself, and search out one or more of the evils in you, and remove it from religious principle. If you remove them from any other purpose or end, you only remove them so that they do not appear before the world." Swedenborg also speaks very forcibly on the increased difficulties of actual repentance with those who obscurely desire goodness, and acknowledge themselves sinners without actual exploration of their lives and confession in their hearts of any special evil or sin. Most men will listen calmly if told that human nature is imperfect or evil, but they are touched to the quick and aroused when

one sin, with all its details, is proved against them. For practical growth in spiritual life, it is needful that we should humbly and sincerely examine ourselves, with prayer to the Lord for strength to resist the dominant evil as a sin against him and his Divine Law of Love. We should try to remove from ourselves, as far as we can, the exciting causes of our fault, and not rashly to go into temptation, but if temptation comes upon us, we should strive to avoid the very first prompting of the evil within us. Many a sin—like covetousness, unkind speaking, ill-temper, exaggeration which amounts to falsehood, pride, or vanity—may be checked at the outset, but gathers in force and overpowering impulse with every indulgence or carelessness. We should strengthen our minds by those truths from the Divine Word that reply to this special assault of the tempter, as our Divine Master himself did in the conflict endured for us. And in the hour of quiet or leisure, we should try to think of our besetting evil as it appears in the light of spiritual truth,—its tendency to destroy true loveliness and joy of life, its power to pain and injure others, and its impotence, for all evil is a grasping of selfhood that must necessarily fail in all but self-punishment. Especially we should dwell on the opposite good as shown us in the life of our Lord Jesus Christ. Our warfare is waged against invisible and subtle enemies, of profound persistency and deadly power, as far as human nature is concerned, and therefore we should take “the whole armor of God,” as says the apostle, “that ye may be able to withstand in the evil day, and having done all, to stand.” ELLA F. MOSBY.

NOVUM Testamentum in vetere latet,
Vetus Testamentum in novo patet.

The New Testament lies hid in the Old,
The Old Testament lies open in the New.

—Augustine.

SWEDENBORG STUDIES.

"A MEASURE OF WHEAT FOR A PENNY."

WHAT is said of the meaning of *REV.* vi. 6, "A measure of wheat for a penny and three measures of barley for a penny," affords interesting study. The common understanding has, we think, been invariably that this referred to a time of famine, and that the amount of food to be bought with the penny was very little. This interpretation has been supported by referring to the parable of the laborers in the vineyard (*MATT.* xx.), where the penny was spoken of as a day's wages. It is said by the commentators that the "denarius," the Roman silver coin here spoken of, was equal in value to about one-sixth of a dollar, and that the "choenix," or measure, contained about one quart, much less than could usually be bought for a denarius.

Now the interpretation given us by Swedenborg turns the meaning right round. The meaning is not, that Christian truth and goodness would be very hard to get, but that they would be very lightly regarded. Of course the thought of physical famine does not enter at all. The lesson is as to the spiritual condition of mankind. The white horse and his rider signified the triumphant progress at first of Christianity while it was pure as first instituted. The red horse signified a season of strife, which history fully records, and which checked the spiritual progress of Christianity. The black horse indicated the inevitable result, seen in the succeeding period, when the understanding of truth was lost, and when men sought by the use of power to establish as truth what was wholly false. It was the rider of the black horse who bore the balance to signify the estimation in which real good and truth would then be held. It was to this rider that the voice said, "A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The meaning of this is, that there would be no appreciation of that which was at first held most dear, but

that the interior good and truth of the Word would be saved from harm.

Speaking of this passage in the "Apocalypse Revealed," Swedenborg simply refers to the choenix as a measure. Of the denarius, he says that it was a "very small coin (*nummus minimus*)"—n. 315. In the "Apocalypse Explained" he calls the denarius the "least of all coins (*omnium minimus*)"—n. 374. The interpretation may also be found in S. S., n. 12.

As to the difference of interpretation between the New Church and others, it may not be necessary to say much except to point out that the famine, supposed to be indicated here, really belongs to the next period, that of the pale horse, when "hunger" is expressly mentioned.

On the other side, however, it might be urged that it is a mistake to speak of the denarius as the least of all coins, and that the interpretation, resting on an error, must be itself erroneous. This is a point fairly taken, and needs consideration. When Swedenborg calls the denarius *nummus minimus*, he seems to overlook copper coins, for instance, the widow's mite. This, in T. C. R., n. 459, Swedenborg calls "a little coin (*numulus*)."¹ This was a Jewish coin of so little value as to be reckoned at one-eighth of a Roman "as." The denarius was ten asses, as the name implies. And if one, inclining to object to the New-Church interpretation, turned to a passage in the "Arcana," he might find a seeming support of the common view. For we there read,—

"A measure of barley for a penny means that love was so rare."
—A. C., n. 3941.

But there is not enough here to invalidate at all the teaching as to the spiritual meaning of this passage. Granting that, when writing the early part of the "Arcana," Swedenborg inclined to the common view, not having as yet been led to the study of the Revelation, and that, in preparing his works on that book, he did not speak with scientific accuracy of the denarius, still the fact remains patent upon every page

that he knew that whereof he spoke, and that the period of the black horse is not so much famine of truth as it is neglect of truth. That science, which proceeds from the study of the letter of the Word, and which has now identified almost every place mentioned in the Word, and has thrown much light on the natural history of Palestine and the daily life of its inhabitants, was not born in Swedenborg's day, and was not the field in which his work as an interpreter lay.

SIGNIFICANCE OF THE THIRD PART.

It is deeply interesting to note the manner in which the third part is explained by Swedenborg, because it shows how gradually he was led to see the exact meaning of this expression. This may be done by taking the Apocalyptic passages in which "third part" occurs, and observing the way in which it is explained. We place together several explanations:—

"The third part signifies somewhat (*aliquid*) and what is not yet full, but third and threefold signify what is complete."—A. C., n. 2788.

"The third part is for something not yet complete, n. 2788."—A. C., n. 6385.

Passing to the "Apocalypse Explained," we find:—

"The third part is the most part (*plurima pars*)."—A. E., n. 72.

"The third part signifies some (*aliquos*), n. 2788."—A. E., n. 242.

"The third part signifies all (*omne*) truth."—A. E., n. 384.

"The third part signifies all (*omne*)."—A. E., n. 506.

A. E., nos. 512, 513, 514, and 518, give the same meaning.

The "Apocalypse Revealed" gives the same, for instance, in numbers 400 and 541, which explain the same passages cited in A. C., n. 2788.

It would appear that a distinction was at first made between the signification of the third part and that of the number three, but that later it was seen that the meaning of both was similar.

It may be interesting to note, in this connection, that in a

very early passage (A. C., n. 901) we read that "three or the third part are for what is holy"; but in A. R., n. 505, the important distinction is made, namely, "seven as well as three signifies what is full and complete, but seven is spoken of holy things, and three of things not holy."

ADDITIONAL INDEX FOR THE NEW "APOCALYPSE EXPLAINED."

WE have been shown specimen pages of an additional index which Rev. S. H. Worcester is preparing for the new Latin edition of the "Apocalypsis Explicata." In this he takes the principal words found in Swedenborg's quotations from the Word, places these words in alphabetical order, and joins to them the Hebrew or Greek words translated, giving references to the passages of Scripture, and to the paragraphs in the book. It is seen at a glance that one Latin word sometimes represents two or more in the Hebrew.

"CLEAR GLASS."

IN quoting REV. xxi. 18 in A. C., n. 1626, merely to indicate how heavenly things are seen by men, Swedenborg has it, "The city was pure gold, like unto golden glass (*similis vitro aureo*);" but, in every other case, so far as we can learn, he wrote "clear glass" (*vitro puro*). See in A. R., n. 912; H. H., n. 307; A. C., nos. 6419, 8988, 9872; A. E., n. 278. The original Greek has the same adjective for both nouns, gold and glass. The best course in translating would be to translate directly from the original, from which Swedenborg could not have intended to depart.

CONSUMMOR, NOT CONSUMOR.

IN LUKE xiii. 32, the common version reads,—

"And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

The Revisers changed the last verb to "I am perfected," in order to render the Greek exactly.

Swedenborg renders the Greek by the word *consumor*,

which may be found in all the instances in which the passage is quoted, as in A. C., n. 2788, and A. E., n. 532. Reference to the photolithograph will show the word to be *consumor*. In the "Index Biblicus," *tertio die consumor* will also be found.

That this is not a translation of the Greek, is seen at once, and a glance at Schmidius' version is hardly necessary to lead the mind to think of *consummor* as the true rendering. Swedenborg omitted an *m* in quoting the passage, which he referred to only on account of its mention of the third day. He had no occasion to explain the meaning of the last word.

It is to be regretted that Dr. Tafel did not change *consumor* to *consummor* in his Latin editions of A. C. and A. E. He seems to have overlooked the need of a change. In the new Latin edition the change, with a suitable note, will undoubtedly be made.

A. C., n. 9349, NOT n. 1349.

A CORRESPONDENT asks for help in ascertaining the right number referred to under n. 255 of "The New Jerusalem and its Heavenly Doctrine," where we read,—

"The Word is Divine and holy as to every jot and tittle, from experience, n. 1349."

This number, which refers to the "Arcana," is wrong. It was printed wrong in the original edition, and was reprinted so in the New-York edition in common use. A. C., n. 1349, makes no reference to the subject. The right number, given us by Beyer's Index, is 9349, which is a familiar one because it treats the whole subject so fully.

There are very many typographical errors of this kind in this little book, and one of the urgent reasons for a new edition, both in Latin and English, is found in the need of correcting them.

In n. 13 of the tract on the "White Horse," REV. xix., we notice a similar reference to the "Arcana," n. 1319; and here we think that 9349 should also be read.

BOOK NOTICES.

THE MYSTERY OF THE KINGDOM. By ANDREW JUKEs. PART I. THE FIRST BOOK OF KINGS. New York: Thomas Whittaker & Co. 1884. pp. 125.

WE have taken especial interest in this well-printed little volume by an English writer, though it first appeared some years ago, because it is confessedly an attempt to extract the "mystic sense" of a portion of the word; in other words, to make a practical application of some part of Jewish history. The result is perhaps what might be expected; in generals, much, in particulars, nothing. Mr. Jukes is thoroughly earnest and open-minded; in his introductory portions, singularly clear; but in the interpretation of I. Kings, not at all superior to Origen. Yet the idea of finding an immediate application of the Old Testament is so good and true that we can only hope that such study will be continued, for in the end it will be found, not only that such an interpretation is possible, but that it is, in its essential principles, already given to the world.

In his introduction, Mr. Jukes speaks of the "spiritual sense" which answers to the reader's "spiritual intelligence," of the "correspondence between certain histories of old and certain spiritual realities within," and of the fact that "mere intellect cannot open the Word. "If the heart is dead, the Word is sealed." He cites the Lord's references to the Old Testament, and shows that the Psalms mean more than what they meant to David. He sees that there is an application of the history to the Lord as well as to the Christian of to-day. "It is in the spiritual thing, not in the natural, that the highest fulfilment ever rests." "The literal Israel answers to a spiritual Israel now."

"It almost seems as if the natural world, of which the Jew was a part, was so formed as to be a fit shadow of that spiritual world of which the church is a portion; so close is the correspondence and analogy between the natural things of the old and the spiritual things of the new creation. For my own part I cannot look into the Law, but I see all nature taken up and used to represent, as the New Testament shows us, some spiritual reality. It is all as in Ezekiel's vision, as if 'a wheel were within a wheel,' while yet also 'the wheels are full of eyes round about.'"

It would seem from this as if but a thin veil separated this writer from a knowledge of the perfect correspondence between the spiritual and the natural; but, thin as it is, it does not admit him. He thinks, for instance, that the seven churches of the Apocalypse represent successive stages of Christianity, and so is all lost as to the rest of the book. Again, he interprets the whole Word on a kind of evolution theory, which makes every succeeding book of the Pentateuch describe a higher state, thereby reversing the spiritual progression which was of decline and not of advancement.

This disjointedness of the interpretation is the condemnation of it. We cannot be too thankful that, when the Lord revealed the spiritual sense, He caused its connection and unity to appear at once, a garment without seam.

THE NEW PHILOSOPHY. By ALBERT W. PAINE, of Bangor, Maine: 1884. pp. 168. For sale by Massachusetts New-Church Union, Boston.

WHEN concluding his essay, Mr. Paine wrote,—

“The subject treated of in the foregoing pages is one of vast importance, and eternity alone will suffice for a full understanding of its entire meaning and extent. This humble and unpretending essay is offered merely as an introduction of the theme to the attention and study of the public and the world at large.”

From these words the character of the book appears. It is a glance at the new philosophy, rather than a treatise upon it. Without the least that is noteworthy in its style, it speaks plainly and very briefly of subjects much debated, and which are inexplicable except by means of the philosophy which Mr. Paine explains. He writes as an honest, earnest man to his friends who are perplexed about dreams, and spiritual manifestations, and the like, and tells them to seek for the explanation in the existence of the spiritual world. He does not refer to the Scriptures, nor to any interpretation of them, thereby showing some of the shrinking which is often to be found in a New Churchman living apart. He thus weakens his treatise with religious people, by giving it no ground in the Word; but, in appealing especially to the class addressed, he does not fail to say much that is of benefit also to the reader of the Bible.

As an abstract thinker, saying that “the imagination is simply the mind as acted upon, affected, or controlled by its spiritual

association or relationship ;" that "the conscience is no separate factor of the mind, but only a quality of man's mental nature ;" Mr. Paine is not so happy as when presenting the ideas which led him to write his essay, and which are found in his chapters on Coincidences, Dreams, Premonitions, and so on. His ideas on these and kindred subjects are such as have come to stay, and are so simply presented by him as to find some lodgement in such minds as have not already been made clear.

SONGS OF THE SILENT LAND. By ELIZABETH STUART PHELPS. Boston : Houghton, Mifflin & Co. 1885. pp. 155.

By gathering into a tasteful volume with a portrait the poems which have been written since the death of her brother and others of a lighter character, the author of "*Gates Ajar*" has opened to public view the treasures of her chastened and ripened life. She speaks in the best Saxon her thoughts of pathos and hope. It will be gratifying to our readers to see that Miss Phelps's great sorrow, putting to the proof her belief in the life of the spiritual world, has but deepened her conviction and opened wider its gates.

This is her dedication :—

"Dear ! Is the distance vast ? I cross it here.
The chasm fathomless ? I span it thus.
The silence dread ? I break it. What is fear ?
When only our own hearts can sever us.

"The gold and frankincense I should have given,
Envy the myrrh I lay within your hand ;
Dearer to me than fame of earth or heaven
It is, to know that you will understand."

ATHEISM IN PHILOSOPHY. By FREDERIC HENRY HEDGE. Boston : Roberts Brothers. 1884. pp. 390.

DR. HEDGE's reputation as a student of the German metaphysicians leads one to expect much, of a book on this subject. But some disappointment will be felt upon discovering that only a third of the book is concerned with the atheistical philosophy or pessimism. We doubt however that a better account of Epicurus will be found than this by Dr. Hedge, and the same remark is scarcely too strong to be made of the essays on Augustine, Leibnitz and Kant. The author is weak in his perception of spiritual things and sometimes seems to write for those who are accustomed to

make light of them, but his ability to comprehend the subtle distinctions of philosophy and to express them is admirable.

The *New Church Almanac* for 1885 is, like its predecessors, full of information, neatly printed, and is likely to be very useful in our families.

The bound volume of the *Children's New-Church Magazine* for 1884 makes a valuable book of nearly four hundred pages, very fit for a present to a child, because the contents are as interesting this year as they were in the last, and the continued stories can now be read in this completed form. We are much pleased from month to month with the "Observation Class," and know some young people who are getting pleasure and profit from that department.

The Dawn.

IN beginning to exchange with this bright little New-Church weekly (printed in London, and to be subscribed for at the office of E. H. Swinney, New York, or Massachusetts New-Church Union, Boston, at \$1.75 a year), we wish to commend its freedom and breadth, which admit some articles which may not contain final truth, but which give it the sphere of friendliness and courage. We hope it can keep itself as cheerful and charitable as it is now.

OTHER RECENT PUBLICATIONS.

THE *New Book of Kings* (Roberts Brothers, Boston), is a scathing review by J. M. Davidson, an English barrister, of the monarchical system, which he views from the position of an ardent democrat and admirer of Henry George. It is a book likely to have a wide reading.

IN recognition of the five hundredth anniversary of the death of *Wycliffe*, an excellent sketch of his career, prepared by Mr. John L. Wilson, has been published by Funk & Wagnalls, who thus place within the reach of all, what is known of that faithful and noble translator of the Scriptures.

REV. G. F. PENTECOST'S *Out of Egypt*, (Funk & Wagnalls) is a collection of Bible-readings on Exodus, from which the revivalist draws lessons which must have strengthened his appeals. He does not hesitate to regard the whole account as "typical," making Egypt denote the carnal life, though not understanding or presenting the full spiritual meaning.

THE *Holmes and Emerson Calendars*, published by Houghton, Mifflin & Co., are very fine outwardly, and inwardly need no recommendation.

Mexican Resources, by Frederick A. Ober, published by Estes & Lauriat, Boston, is a guide to the traveller and a fund of information about this interesting land.

The well-translated Spanish novel *Gloria*, from the house of William S. Gottsberger, New York, is strong in its local coloring, but weak in its morals, and is not commended.

THE first numbers of a new German grammar, prepared and issued by Mr. A. Knoflach of Tribune Building, New York, seems to fulfil the promise of the title, which is *German Simplified*.

THE *American Antiquarian and Oriental Journal*, edited by Rev. S. D. Peet and published by F. H. Revell, 150 Madison Street, Chicago, now appears as a bi-monthly, and contains much valuable information as to ancient America, with intelligence from explorations in the East.

AN OLD SAILOR'S YARNS, by Capt. Ronald F. Coffin, (Funk & Wagnalls) is a book of genuine sailors' stories, free from improprieties, and full of the spirit of sea-life and of the unconscious heroism of the tar. Of course one believes as much as he likes. But he will find more than one story here which will rank with the best in this class of literature, and will amuse him immensely for a leisure hour.

THE YANKEE SCHOOL-TEACHER IN VIRGINIA is the title of a story by MRS. L. W. BALDWIN which Messrs. Funk & Wagnalls have published. The dialects of Virginia in its uneducated classes are well given, but there is something unpleasant to us in the style of book now in vogue which makes sport of the people of the South, as if they were all ignorant, conceited, and lazy, when every one knows otherwise.

IN continuing the Philosophical Classics, which Messrs. Griggs & Co. of Chicago have inaugurated by the issue of the valuable volumes on Kant and Schelling, they have presented us with a model exposition of Fichte by Dr. C. C. Everett of Harvard. We call this little volume on *Fichte's Science of Knowledge* a model, because it is clear and fair. It does not put the critic before the author, nor present unnecessary details. Dr. Everett's style is in the highest degree adapted to such a work.

THE NEW CHURCH.

New-Church Lectures.

THE receipt of a tasteful circular from a minister, giving notice of a course of "Ten Lectures on Bible Topics in the Light of the New Church," is acknowledged with interest. Similar announcements are made by others. Such work seems to be the duty of almost every one of our pastors when it is considered merely in the light of use. It is true that many of the regular attendants upon the morning service cannot well be present in the evening. It is also true that the preparation for such evening services is no light task. And again it is true that our Societies were not at first in the way of hearing lectures and did not seem to need them. Moreover, on the part of a Society which has not been accustomed to such a service, there is sometimes a reluctance to take the trouble of making the necessary arrangements.

On the other hand, however, societies more often respond readily and even eagerly to the minister's proposal to hold such services. And, as to the need of them, the argument from the past is not always safe, for the state of the religious world is changing rapidly. Once there were few receivers of the doctrines of the New Church, and they became such through their own reading, and explanatory lectures to them would have been entirely superfluous. They needed little besides preaching. But now for various reasons and in a brief time this state of things has changed. There is much more dependence upon the minister. Less time is found by the laity for serious reading. If they cannot have aid in the line of intellectual instruction in the doctrines, they have only the dependence of adult classes in the Sunday School. This is an excellent means of instruction, but it only partially covers the ground, and may be carried on for years without materially lessening the benefit to be derived from lectures.

For the lecture, properly considered, is by no means a sermon drawing from a text a lesson of life, nor an explanation of a doctrinal work such as forms the basis of class instruction, but it is a presentation of a great truth in its beauty and strength, in its intellectual aspects, and in its relation to the needs of mankind. It is perhaps devoted to a portion of a subject which covers a whole

course of lectures. It may be very widely varied in its form, but it must be clearly distinguished from the sermon and should be addressed to a different state of mind.

As to the use of such services to the people there can be no doubt. The interested New Churchman, if he finds no need of learning what the doctrines are, may still find great benefit from seeing them brought out in their bearing upon the thought of the day, and may have no other means of becoming acquainted with the current religious thought and literature which his pastor will naturally bring to view in his lectures. And he will also find the second service an excellent opportunity to bring with him those who may be members of other churches and close attendants upon their morning services, yet who have a real desire to know what the New Church teaches.

To the minister himself all useful labor should be a privilege. At first the second service may seem a task, not in its requirements on Sunday, but in the preparation for it. We happen to know that the course above referred to cost a large part of the summer vacation. We well remember how much extra labor, extending over months beforehand, was expended upon our first course. But the intellectual discipline will gradually lessen the labor, until a careful laying out of the subject into its parts, each of which will require a lecture, is the principal preliminary work required. In fact what was at first so laborious will become in time a pleasure.

This pleasure of the lecturer will of course be increased by finding his people attending in good numbers. Here, however, he must be unselfish. Some of his people see but little of their families through the week,* and love the fireside on Sunday evenings. Some are too far away to make more than one visit to the church. Some cannot come alone in the evening. Some do not love intellectual exercise. Against these and other opposing influences he must stand firm with kindness, not setting his heart on large numbers and not discouraged by some signs of indifference. Doing his best, he will gradually accustom his people to the second service, so that they will value it and be benefited by it.

It may not be wrong, having said so much, to add a word from experience as to the extent to which lecturing should be carried. Circumstances differ widely and are the best guide. In the long run, we think that to lay out a course of ten lectures as Mr. Smyth has done, is sufficient for one winter. We used to arrange for

twenty-five, but there is a season when it is comparatively easy for persons to attend, and a season when interruptions are much more likely. With the evenings of the last Sundays in September and December devoted to meetings in preparation for the Communion, twelve lectures may be delivered on the intervening Sunday evenings. Through the next three months, especially in the country, it will be found advisable to meet in a less formal way, perhaps in the Sunday-School room. Some book of the Bible may be taken up a chapter at a time, or some other course may be pursued which will not require so much preparation as the lectures, and which will be so considered as to leave room for question or comment from the hearers. Such a meeting will be found to be attended by perhaps half the previous number, but it will be a very delightful meeting. The opportunity which will naturally follow the meeting for friendly intercourse will be very precious, and the minister will see and become acquainted with the newly interested persons who may now be discovered at a glance.

After saying all this, we want to add that we know not what the future may bring forth. We are speaking for the present. In the other churches, second services are not what they once were, probably from the conviction that one sermon is enough. This is certainly true. And if there be no other resource than sermons, the second services are likely to be given up. And they do indeed seem to be going out of fashion. But the reasons for their discontinuance as given generally, do not apply to the New Church, and they really emphasize the need of them among us. For we have an exhaustless store of materials for such services. We can and should recognize the difference between morning and evening. We can and should give the sermon its own place. But there still remains a great opportunity for usefulness, which can not be overlooked nor denied. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Samuel Keene.

Of all the conscientious laymen we have known in the New Church or elsewhere, the one who most fully realized to us the Christian deacon was Samuel Keene of East Bridgewater, Mass. He had long been an old man and a feeble one, when he passed on the twenty-first of November last, from death unto life, but his de-

votion to his chosen work did not diminish. As superintendent of the Sunday School for fifty years, as teacher of the adult class therein, but especially as the friend of the aged and the sick whom he visited from house to house, he filled an unusually large place. Himself a terrible sufferer from asthma, he brought only cheer everywhere. We have seen him miles away from home in bad weather when his only errand was to take a helpful tract to some sufferer, and we know that he liked to be out early Sunday mornings with his carriage, carrying to church those whom age or weakness would otherwise have kept away.

In the relations of life, he had known his share of tribulation, and was blessed in it, for it taught him how to help others. The trials which he endured in the early days of his reception of the doctrines of the New Church produced in him no bitterness. What a right-hand man he was to his pastor, the Rev. T. O. Paine! Under his leadership everybody was free and happy. By his ministrations the sick were comforted. How many there are, who have preceded him, and who have now received him to everlasting habitations!

The Swedenborg Calendar.

JUDGING from its exterior, which will make it an ornament in any home, this Calendar will be a help to many while the days of 1885 pass along, and we know that great care has been used in selecting the passages, to have such as are complete in themselves and suggestive of happy thoughts.

Illinois Association.

WE have received a copy of the address recently delivered before the Illinois Association by the Rev. L. P. Mercer, who has added information as to the formation of a reading-circle under his direction, and the plan of employing a *colporteur* to visit those interested in this work. We rejoice at this evidence of an increase of practical energy, and trust and believe that success will follow.

"The New Order."

REV. SABIN HOUGH informs us by a circular that he proposes to issue a weekly newspaper under the above head, and will gladly receive subscriptions at \$1.50 a year, to be sent to Room 70, Bible House, New York. We give Mr. Hough and his enterprise our best wishes.

THE RELIGIOUS WORLD.

The Bishop of Lichfield and the New Church.

AN interesting correspondence lately took place in England between the Bishop of Lichfield and Mr. S. A. Wright, of Smethwick, near Birmingham. The letters explain themselves, and they indicate that the bishop and the vicar were closely pressed.

“41 High Street, SMETHWICK, 9th Sept., 1884.

“*To the Right Rev. Lord Bishop of Lichfield:—*

“My Lord,—I am a member of the Church of England by baptism and confirmation, and my family and self attendants and supporters of the Church of the Holy Trinity in the parish where I reside. I am also, I may just say in passing, a member of a New-Church Bible Class which meets in a public room in the same parish.

“Last Sunday morning I attended the services at the church, and was much pleased with the sermon by the vicar, the Rev. T. Roper, on the subject of ‘Faith.’ His text was MARK xi., 22nd and 23rd verses: ‘Have faith in God. For, verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.’

“The preacher stated that it was absurd of us in the present day to expect a faith that would remove natural physical mountains. We were not commissioned for such work as the apostles, so that if we are to get any spiritual lesson from the text we must look at it from a higher standpoint. ‘Who,’ said he, ‘does not long to have the faith which would remove the spiritual mountains of evil and error from within?’ If we had ‘faith’ in God we should receive the power to overthrow them. ‘Note also,’ said he, ‘that man’s action in the matter is not left out of the count. Man must have faith.’ In conclusion, the preacher gave an affectionate invitation to the Eucharist, where those in want might receive the power above alluded to.

“His manner of thus explaining ‘faith,’ and the object of the Lord’s Supper, induced me to remain to the celebration. To my great surprise, however, upon going up to the rails, the vicar beckoned me to him and said, ‘Do you think you ought to come?’ I replied ‘Yes.’ Whereupon he shook his head and said something about a true faith, which told me at once that he considered I was not a fit and proper person to receive the sacred elements; so I immediately withdrew from the edifice.

“I called upon the vicar later in the day with reference to the event, and questioned him as to the legality of his practically (though not actually) refusing me the rites of the Church!

“He said, ‘The matter of law did not enter into his mind, but an overwhelming sense of duty to the Church.’

“I inquired, ‘What, then, is it that I am guilty of?’

“‘Oh! you deny the doctrine of the Trinity.’

" 'I do not,' said I.

" 'Well,' he replied, 'you deny the Divinity of our blessed Lord and Saviour Jesus Christ.'

" 'You are mistaken again,' I answered. 'I believe that in Christ dwells all the fulness of the Godhead bodily—that Jesus Christ is the Alpha and Omega, the beginning and the end; the first and the last.'—REV. xxii. 13. 'What more do you require?'

" 'Oh,' said the vicar, 'I'm pleased to hear you say that; I thought otherwise.'

" 'Then you put me down as a Unitarian, though you did not say so.'

" 'Still,' said he, 'I am of opinion that I am justified in my action! but if you like I will write and ask the bishop what he thinks on the point.'

" In course of further conversation the vicar (whom I esteem very highly) said, 'You take an active interest in the Bible Class which meets in the public reading-room, do you not?'

" 'Yes, certainly; and why not? We read the Bible, and take the writings of Swedenborg as our commentary, which teach exactly what you preach in your sermons, that there is a spiritual sense in the Divine Word. And what is more, these "writings" were translated from the Latin and published by a most eminent clergyman of the Church of England, the Rev. J. Clowes, Rector of St. John's, Manchester.'

" I may just add that there is no personal feeling of ill-will on either side between Mr. Roper and myself; but I am anxious to know, if I should at any future time present myself at the Communion, whether I should be liable to the same annoyance, and be questioned as to my creed?

" Your kind attention to the above will much oblige, my lord, your obedient servant,

SAML. ARTHUR WRIGHT."

" LICHFIELD, 17th Sept., 1884.

" DEAR SIR,—I have carefully considered the communication which you made to me with reference to Mr. Roper's action in the matter of your coming to Holy Communion in his church.

" Under the circumstances which you mention, which have been further explained to me by Mr. Roper, I do not see that he could have followed any other course. You have attached yourself to a religious body which is not in communion with the Church of England, and whose doctrines are in many respects gravely erroneous.

" So long as you occupy this position there would be manifest inconsistency in your being received as a communicant of the Church.

" Yours faithfully,

MR. S. A. WRIGHT.

W. D. LICHFIELD."

41 High Street, SMETHWICK, 25th Sept., 1884.

" *To the Right Rev. Lord Bishop of Lichfield:—*

" My Lord,—I am in receipt of your letter of the 17th inst. in which you state that in your opinion Mr. Roper could not have taken any other course than he did in reference to my partaking of the Holy Communion in his church on the 7th inst., merely on the grounds of my attending a New-Church Bible Class!

"I also notice that you consider my action in presenting myself inconsistent.

"Permit me to draw your attention to the fact that the theological works of the Hon. E. Swedenborg were translated from the Latin and published by the Rev. J. Clowes, for sixty years Rector of St. John's, Manchester, and the truths therein revealed were publicly preached by Mr. Clowes, with the consent of his bishop!

"The Rev. W. Hartley, Rector of Winwick, Northamptonshire (a personal friend of Swedenborg's), also translated one of his works. And I am correct in stating that there exists amongst the clergy of the Church of England at the present day many admirers of Swedenborg's writings!

"Think you, my lord, should I be termed inconsistent did I choose to present myself at any of the churches at which these gentlemen officiate? Rather might I not expect to receive the right hand of welcome?

"And am I, because I can give a rational and scriptural explanation of the leading doctrines of the Church of England to which I legally belong, to be refused its rites by its ministers who do not scruple to solicit and accept my offerings towards Church expenses, Curate Aid Societies, and the like? And am I to understand that you yourself, after being acquainted with the aforementioned facts, would absolutely refuse to administer the sacrament of the Holy Communion to me?

"Awaiting your reply, I remain, my lord, your obedient servant,

SAML. ARTHUR WRIGHT."

"LICHFIELD, 27th Sept., 1884.

"DEAR SIR,—I have to acknowledge the receipt of your letter of yesterday's date.

"I have read it carefully, but nothing it contains has altered the opinion which I expressed to you in my former letter.

"The action of certain individual clergy with regard to Swedenborg's writings happily does not commit the Church of England.

"Yours faithfully,

S. A. WRIGHT, Esq.

W. D. LICHFIELD."

Fruits of Biblical Research.

FROM the excellent *Andover Review*, which is becoming an essential aid to the studious minister, we cull a few interesting facts which came to light at the recent Church Congress at Carlisle.

Capt. Conder, the well known engineer and author, "announced his purpose to publish a series of papers intended to show all that may be gathered concerning Syrian antiquities from sources other than the Bible, and also how completely such results agree with an intelligent understanding of the antiquarian and historical portions of the Scriptures, and with the incidental notices of society, customs and monuments found in the Old and New Testaments."

Canon Tristram treated of the benefits to be had from geographical research. In speaking of the evidence which topographical

investigation furnished that the books of the Word were written with direct knowledge of scenes and events, he referred to Deuteronomy, and said that it made reference to not less than nine animals which were not mentioned in Leviticus and which were not found in Palestine, but were found in the eastern plateau, where the scene of Deuteronomy is laid.

But the most important point was the reported discovery of a fragment of the tomb of Abercius with a part of the inscription. Abercius was bishop, during the last half of the second century, of Hierapolis in Phrygia. The translation of the whole inscription, given by a writer of the tenth century, is as follows:—

“A citizen of an elect city, I made this tomb while alive in order that I may have here at the proper time a place for my body. My name is Abercius. I am a disciple of the pure Shepherd who feeds the flock of his sheep on mountains and plains, who has great eyes, observing all things. For he taught me faithful writings; he sent me to Rome to gaze at the royal city, to see the golden-robed and golden-sandaled queen. I saw there the people with splendid seal. And I saw the plain of Syria and all its cities and Nisibis, having crossed the Euphrates. Everywhere I found comrades, having Paul. Faith everywhere led the way and proffered nourishment, the fish from the fountain, very large and pure, which the chaste Virgin caught. And Faith gave this to friends to eat perpetually, having good wine, giving a mixture with bread. Being present, I Abercius directed that these things be written thus, having actually passed my seventy-second year. May every one who understands these things and is in harmony, pray for Abercius. No one shall place another tomb above mine. If he does, he shall pay two thousand pieces of gold to the Roman treasury, and a thousand to my good native city Hierapolis.”

The references here to the omniscient Shepherd, to the Fish which was an emblem as well known in early times as the Cross is now, and meaning by its Greek letters the Lord as Saviour, and to the Holy Supper, show the Oriental mind, and give a clear view of the Christian religion of that day.

Annexation of Heaven.

Under this head the Rev. R. M. Edgar of Dublin, in the *British and Foreign Evangelical Review*, treats upon the whole subject of heaven and its relation to earth in a way which is something new in that quarter. Thus he says;—

“We are amply warranted in believing that the holy dead are in no such ignorance of us as we are of them. They have not been cut off from us like emigrants on some long ocean voyage, but are intimately acquainted with our progress here

below. We may, like runners, be so occupied with our race as to forget the spectators altogether. But the little thought we give to them must not regulate our ideas about the thought they bestow on us. Our holy dead think far more of us than, alas! we think of them."

He considers "the activities of the heavenly world," and enumerates, as probable employments, the care and instruction of those coming from other earths, in regard to which he says, "let us cherish the presumption that these mighty populations are sinless, that upon their bloom has come no blight, as has been the case with ours." The cause of the essay, we may add was the death of a little child.

Hebrew MS. of Matthew.

OUR readers will be glad to learn of the discovery of a Hebrew copy of the Gospel of Matthew, and will await with interest its publication.

"Among the valuable finds made in the great papyrus collection brought recently from Fayyum, are also twenty-four Hebrew papyri. These are the oldest Hebrew documents known, written in the quadrate letters. A copy of the Matthew Gospel on a papyrus roll was also discovered, and this is claimed to date from the third century."—*N. Y. Independent.*

Analogy and not Identity.

THE reception which Mr. Drummond's "Natural Law in the Spiritual World" has had is noteworthy. For instance, Bishop Clarke has spoken very well of it in the *American Church Review*, while the Presbyterian Dr. McIlvaine has criticized it justly, saying,—

"The old and universally recognized principle of analogy gives us a much more exalted and noble view of the spiritual world than does that of identity. For the spiritual analogue of gravitation is the law of love, and by as much as love is superior to gravitation, by so much is analogy superior to identity of law, as a mode of comprehending the spiritual world."

True Liberalism.

THE following, from the *Evangelist*, a Presbyterian paper, is noteworthy as showing that it is not afraid of new truth:—

"We have sincere sympathy with much of the inquiry and discussion now current respecting the theologies of the seventeenth and eighteenth centuries, with reference to their adaptation to the thoughts and needs of our time. We believe

that it will be found to be a bootless task to attempt to bind the nineteenth and the twentieth centuries in perpetual bondage to antique forms of thought and antiquated modes of stating Divine truth. And so far as any new theology may arise, that will be in more obvious harmony with the spiritual demands of this inquiring, restless age; so far as the theological thought of our time is endeavoring to state the essential verities of grace in such structure and language that the popular mind can better understand and appreciate them,—we look upon it with favor, and pledge to it our support.”

The Spiritual and the Natural.

DR. C. C. ADAMS, writing in the *American Church Review* on “Christianity’s Relation to God’s Spiritual Kingdom and His Material Creation,” speaks in a way which approaches our philosophy:—

“The second birth of man, from his spiritual mother the Church, is by as positive a law as the law which gave him birth from his earthly mother.

“The feeding of thousands with a few loaves and fishes, was an exercise of supernatural power, on material things, and by a law of the spiritual world.

“The unknown universal law of gravity corresponds to the unknown spiritual law which makes the communion of men.

“The angels are the guardians of nations, and churches, and individuals, and they rejoice when sinners repent, and convey men’s departing spirits to spiritual worlds.”

Pope Leo’s Credulity.

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